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AN OUTLINE AND A BIBLIOGRAPHY

of

CHINESE PHILOSOPHY

by Wing-tsit Chan

Revised

Professor of Chinese
Culture and Philosophy
Dartmouth College

Hanover
New Hampshire
January, 1955

(For other Study-Aid material by the same writer, see p. 45)

An Outline and A Bibliography

of

Chinese Philosophy

By Wing-tsit Chan

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This Outline is arranged chronologically in the order of the four main periods; namely, the Ancient, the Middle, the Modern, and the Contemporary. It may be used (1) to form a program of study; (2) to gain a total perspective of Chinese philosophy; (3) to see what and where the major Chinese concepts and problems are; (4) to find out what Chinese philosophers have had to say on certain questions like human nature, history, love, knowledge (See Index); and (5) to locate references in the European languages, chiefly English, on various philosophers and topics. These references are necessarily unbalanced for the simple reason that material in English is unbalanced. They are arranged in the order of importance, with the greater number of asterisks (*) indicating stronger recommendation. References from the same work are also given in the order of importance. Additional references, whenever available, are listed under specific topics. Translations of Chinese texts are listed under the names of translators in the Outline but under titles or names of authors in the Bibliography. For the name of a given philosopher or a subject, see the Index. For full names and titles and publication facts, see Bibliography at the end.

. Chinese Philosophy: An Introduction.

*** Fung	A History of Chinese Philosophy, Vols. I & II.
** "	A Short History of Chinese Philosophy.
** Forke	Geschichte der alten (mittelalterlichen, neueren) chinesischen Philosophie.
* Hackmann	Chinesischen Philosophie.
* Zenker	Geschichte der chinesischen Philosophie.

A. A Bird's-eye View of Chinese Philosophy

*** Hu	"Chinese Thought," Asia, XLII (1942), 582-84.
*** Chan	"The Story of Chinese Philosophy," in Moore, Philosophy, 24-68.
*** "	"Chinese Philosophy," in Runes, Dictionary, 51-53.
*** Hu	"Religion and Philosophy in Chinese History," in Zen, Symposium, 31-58.
*** Fung	"Confucianism and Taoism," in Radhakrishnan, History, I, 562-72

A Bibliography

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Chinese Philosophy

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This bibliography is arranged chronologically in the order of the four main periods, namely, the Ancient, the Middle, the Modern, and the Contemporary. It may be used (1) as a program of study; (2) to gain a later perspective of Chinese philosophy; (3) to see what and where the major Chinese philosophers and problems are; (4) to find out what Chinese philosophers have had to say on certain questions like human nature, history, love, knowledge (See Index); and (5) to locate references in the Chinese languages, chiefly in China, on various philosophers and books. These references are necessarily unbalanced for the simple reason that material in English is unbalanced. They are arranged in the order of importance, with the particular number of asterisks (*) indicating greater importance. All references in the same work are also given in the order of importance. All critical references, whenever available, are listed under specific topics. Titles of Chinese works are listed under the names of translators in the [illegible] titles or names of authors in the alphabetically. For the name of a given philosopher or a specific topic, see the Index. For full names and titles and [illegible], see the bibliography at the end.

A. Chinese Philosophy: An Introduction.

[illegible] Fung
[illegible] History of Chinese Philosophy. Vols. I, II.
[illegible] Dubs
[illegible] Hu Shih. "Introduction."
[illegible] Lin Yutang
[illegible] Chinese Philosophy.
[illegible] Chan
[illegible] Chinese Philosophy.

B. Philosophers Arranged in Chronological Order.

1. Ancient

* Lao Tzu
[illegible] Chan
"Lao Tzu: Text, Translation and Interpretation."
** Chuang Tzu
[illegible] Chan
"The Spirit of Chinese Philosophy."
*** Mencius
[illegible] Legge
"Mencius."
*** Hsun Tzu
[illegible] Dubs
"Hsun Tzu: Translation and Interpretation."
** Chuang Tzu
[illegible] Chan
"Chuang Tzu: Translation and Interpretation."
* Lao Tzu
[illegible] Chan
"Lao Tzu: Translation and Interpretation."
* Lieh Tzu
[illegible] Chan
"Lieh Tzu: Translation and Interpretation."

2. Middle

* Buddhism
[illegible] Chan
"Buddhism in Chinese History."
** Chan
[illegible] Chan
"The Spirit of Chinese Buddhism."
*** Neo-Confucianism
[illegible] Chan
"Neo-Confucianism, Ancient and Modern."

B. The Characteristics of Chinese Philosophy.

*** Hu "Chinese Thought," in MacNair, China, 221-30.
*** Fung The Spirit of Chinese Philosophy, 1-5.
*** Chan "Syntheses in Chinese Metaphysics," in Moore, Essays, 163-77
** Chan "Basic Chinese Philosophical Concepts," Philosophy East and West, II (1952), 166-70.
** Fung A History of Chinese Philosophy, Vol. I, 1-6.
** Chan "The Spirit of Oriental Phil.," in Moore, Philosophy, 136-67.
* " "The Traditional Chinese Concept of Man," The Standard, XXXVIII(1952), 135-38.
* Fung A Short History of Chinese Philosophy, 6-15, 23-25.
*** Mei "The Basis of Social, Ethical, and Spiritual Values in Chinese Philosophy," in Moore, Essays, 301-16.
*** Lo "General Characteristics," in Radhakrishnan, History, I, 549-57.
** Fung "The Philosophy at the Basis of Traditional Chinese Society," in Northrop, Ideological Differences, 18-34.
** Bodde "Harmony and Conflict," in Wright, Chinese Thought, 19-80. (History, good and evil, the sage.)
*** Needham "Relations between China and the West," 164-83. (on correlative thinking.)
*** Hu Shih "Natural Law in Chi, Tradition," N.L.I.Proceedings, V, 119-53.
** Hughes Chinese Philosophy in Classical Times, xix, xxiv. (On reason.)
* Dubs "The Failure of the Chinese to Produce Philosophical Systems," T'oung Pao, XXVI (1929), 96-109.
* Fung "Why China Has No Science," Int. Jl. Ethics, XXXII (1922), 237-63.
* Bodde "Types of Chinese Categorical Reasoning," JAOS, LIX (1939), 200-19.
** Needham Laws of Nature in China, 22-36, 39-44.

C. Speculation on the Relationship of Language and Thought.

*** Chang, T. "Theory of Knowledge," Etc., IX (Spring, 1952), 203-26.
* Hughes "Epistemological Methods in Chinese Philosophy," in Moore, Essays, 49-72.
* Duyvendak "A Literary Renaissance in China," Acta Or., I (1923), 285-317.
* Fung A Short History of Chinese Philosophy, 14-15.
* Waley Three Ways of Thought in Ancient China, 59-67.
* Richards Mencius on the Mind, 43-64.
* Granet La pensée chinoise, 32-82.

THE ANCIENT PERIOD: THE CLASSICAL SCHOOLS (to 222 B.C.)

II. The Ancient Period in General. (See Outline I, above.)

*** Fung	A History of Chinese Philosophy, Vol. I.
*** Hu	The Development of the Logical Method in Ancient China.
*** Hughes	Chinese Philosophy in Classical Times. (Sources and study.)
** Waley	Three Ways of Thought in Ancient China.
* Suzuki	A Brief History of Early Chinese Philosophy.
*** Lin	The Wisdom of China and India. (Sources.)
* Gould	Oriental Philosophies. (Selections.)

A. Historical and Social Background.

*** Fung	A History of Chinese Philosophy, Vol. I, 7-42.
** Hu	The Development of the Logical Method in Ancient China, 11-19.
** Hughes	Chinese Philosophy in Classical Times, xxiv-xxx.

B. The Various Philosophers.

** Fung	A History of Chinese Philosophy, Vol. I, 148-59.
** "	The Spirit of Chinese Philosophy, 5-9.
* Lin	The Wisdom of Laotse, 23-37. (Trans. of Chuang Tzu, ch.33. Same chapter also translated by Giles and Legge.)

C. The Spirit of Ancient Chinese Philosophy. (See Outline I, B, above.)

*** Hu	"Chinese Thought," in MacNair, China, 221-25.
* Bodde	"The Attitude toward Science and Scientific Method in Ancient China," T'ien Hsia, II (1936), 151-52.
* Masson-Oursel	"La démonstration confucéene--note sur la logique chinoise prébouddhique," Rev. de l'hist. des reli., LXVII (1913), 49-54.

D. Comparison with Greek Philosophy. (See under particular philosophers.)

** Dubs	Hsuntze, The Moulder of Ancient Confucianism, xviii-xx.
*** "	"A Comparison of Ancient Chinese Philosophy with That of Greece," China Journal, X (1929), 116-22, 166-70.
*** "	"Comparison of Greek and Chinese Philosophy," CSPSR, XVII (1933), 307-27.
** Fung	A History of Chinese Philosophy, Vol. I, 42, 48-49, 52-55.

[illegible] period in China". (See Outline 1, above.)

[illegible] Fung A History of Chinese Philosophy, Vol. [illegible].

[illegible] The [illegible] of the Logical Method in Ancient China.

[illegible] Chinese [illegible] in Its Relation to Science. (Lecture and Study).

[illegible] Three Ways of Thought in Ancient China.

[illegible] Hsiao A Brief History of Early Chinese Philosophy.

[illegible] The Wisdom of China and India. (Selections.)

[illegible] Oriental Philosophies. (Selections.)

[illegible] Background.

[illegible] Fung A History of Chinese Philosophy, Vol. 1, 7-42.

[illegible] The Development of the Logical Method in Ancient China, [illegible] 1-19.

** Hughes Chinese Philosophy in Classical Times, [illegible].

[illegible] The Various Philosophical Trends.

** Fung A History of Chinese Philosophy, Vol. 1, 44-59.

** " The Spirit of Chinese Philosophy, [illegible].

* Liu The Teachings of Lao Tzu, 27-37. (Trans. of Chuang [illegible] 22.)
Semi-alphabetical translation by Giles [illegible]

[illegible] Logic of Ancient Chinese Philosophy. (See Outline 1, 3, above.)

** Hu "Chinese Thought," in Mercier, China, 111-25.

* Soothill "The Attitude toward Science and Scientific Method [illegible] Ancient China," [illegible], 111-24.

* Wilhelm "[illegible] Confucianism [illegible]," [illegible], 111-24.

Granet [illegible] Pensée Chinoise, [illegible] (1934), 4-54.

[illegible] Comparison with Greek Philosophy. (See under particular philosophers.)

** Soho Jiangxue, The Founder of Ancient Chinese Logic, [illegible].

*** " "A Comparison of Ancient Chinese Philosophy with That of Greece," China Journal, [illegible] (1929), 111-[illegible], 113-20.

*** " "[illegible] Rock and Stone Collection," [illegible], VII (1934), 101-21.

** Fung A History of Chinese Philosophy, Vol. 1, 12, 44-49, 72-85.

III. Confucius and His Humanism.

*** Creel — Chinese Thought, 25-45.
*** Fung — A History of Chinese Philosophy, Vol. I, 43-75.
*** Lin — The Wisdom of Confucius, 3-24.
** Fung — A Short History of Chinese Philosophy, 38-48.
** Creel — Confucius, The Man and The Myth, 109-41.
** Fung — The Spirit of Chinese Philosophy, 10-28.
*** Hu — The Development of the Logical Method, 22-27. (Problems.)
*** Waley — The Analects of Confucius. (Translation. Other trans. by Legge, Confucian Analects, in Chinese Classics, Vol. I, also in The Four Books; by James Ware, The Best of Confucius; by Soothill, The Analects of Confucius, etc.)
*** Lin — The Wisdom of Confucius, 160-204. (Selections. Same as his The Wisdom of China and India, 811-42.)
** Hughes — Chinese Philosophy in Classical Times, 12-42. (Selections.)
** Gould — Oriental Philosophies, 118-27. (Selections of Legge's trans.)
*** Waley — The Analects of Confucius, 21-26. (On the Analects.)

A. The Times and Life of Confucius (551-479 B.C.). (See Outlines I & II, above.)

*** Fung — History, I, 43-84.
*** Creel — Confucius, 12-56.
*** Dubs — "Confucius: His Life and Teaching," Philosophy, XXVI (1951), 30-36.
** Fung — Short History, 38-40.
** Hughes — Great Learning, 57-64.
Hsu, L. — Political Philosophy, 1-7.
Lin — Wisdom of Confucius, 53-100, (Biography by Ssu-ma.)
Wilhelm — Confucius and Confucianism, 3-70. (Same.)
Legge — Chinese Classics, I, 56-90. (Life.)
Waley — Analects, 78-79. (On dates of Confucius.)
*** Dubs — "The Political Career of Confucius," JAOS, LXVI (1946), 273-89.
Wilhelm — Leben und Werk, 1-63. (Life)

1. The age of Confucius: the dawn of humanism.

2. The man and his work.

*** Creel — Confucius, 57-62, 75-81, 100-8.
*** Hughes — Classical Times, 64-72.
** Wu, John — "The Real Confucius," T'ien Hsia, I (1935), 11-20, 180-89.
** Lin — Wisdom of Confucius, 24-35; 160-84 (selections also in his Wisdom of China, 814-29.)
** Hughes — Classical Times, 12-17. (Selections.)
** Fung — History, I, 52-54. (Comparison with Greek philosophers.)

3. Confucius a transmitter, a reformer, and a creator.

*** Fung History, I, 46-52, 54-59, 60-66.
*** Creel Confucius, 142-49.

4. His pupils.

*** Creel Confucius, 63-74.
*** Hughes Classical Times, 68-76. (Selections.)

5. Unfavorable contemporary opinions of Confucius.

6. His singular position in Chinese history.

*** Fung History, I, 46-52.
** " Short History, 47-48.

B. The Moral Law.

*** Fung History, I, 66-73.
** Fung Short History, 42-44.
*** Lin Wisdom of Confucius, 17-24; 184-94 (selections also in Wisdom of China, 829-38).

1. The importance of the individual.

*** Hughes Classical Times, 17-19. (Selections.)

2. The basic virtue: love (jen, goodness, perfect virtue).

*** Chan "Evolution of Jen," Philosophy East and West, IV, 4 (Jan. 1955)
*** King "The Confucian Concept of Human Nature," T'ien Hsia, XI (1940), 119-27.
*** Waley Analects, 27-29.
*** Fung Spirit, 35-42.
*** Chan "Jen," in Runes, Dictionary, 153.
*** Dubs "Confucius: His Life and Teaching," Philosophy, XXVI (1951), 33-35.
** Suzuki Brief History, 51-56.
*** Dubs "The Development of Altruism in Confucianism," in Inge, Radhakrishnan, 267-75; also in Philosophy East and West, I, No. 1 (1951), 48-56.
Rawlinson Ethical Ideals, 44-49.
** Hughes Classical Times, 19-20.

3. Conscientiousness and altruism (chung shu), or the golden rule, as the two aspects of love.

4. The Mean (chung-yung), or the Common and Universal Principle.

*** Fung History, I, [illegible], [illegible].
** [illegible] Comparative, [illegible]).

4. [illegible] Wills.

** [illegible] Reference, [illegible].
** [illegible] Universal [illegible], [illegible], [illegible] [illegible]).

5. Lao-tzu [illegible] Contemporary [illegible] Conservatives.

6. The [illegible] position in Chinese [illegible].

*** Fung: History, I, [illegible].
** " Short History, [illegible].

7. The Mental Law.

*** Fung History, I, [illegible].
** Fung Short History, [illegible].
** Lin Virtues of Confucius, [illegible] (Publication [illegible] in Indian of Chinese [illegible]).

8. The [illegible] existence of the individual.

*** Legges Classical Texts, [illegible], (Sacred Books [illegible]).

9. The basic virtues: love (jen), righteousness, propriety (li).

*** [illegible] "Revolution of [illegible], philosophy Mencius and [illegible]," [illegible] (Jan. [illegible]).
*** [illegible] "The Confucian Concept of Human Nature," T'ien Hsia, [illegible] (Jan. [illegible]), 11[illegible]-[illegible].
*** Fung Analects, [illegible]-[illegible].
*** Fung Spirit, [illegible]-[illegible].
*** Chen "Jen," in Encyc. Philosophy, [illegible].
*** [illegible] "Confucius: the [illegible] Teaching," Philosophy, XXV (1950), [illegible].
** Legge Social Philosophy, [illegible]-[illegible].
*** Tung "The Development of Attitudes in Communication," in [illegible], Communication, [illegible]-[illegible] [illegible] in Philosophy [illegible] and [illegible], I, [illegible] (1[illegible]), [illegible].
Confucian Ethical Ideal, [illegible]-[illegible].
** Legge Classics, [illegible], 19-[illegible].

10. Conscientiousness and reciprocity (chung shu), or the Golden Rule, as the two [illegible] of love.

11. The Lunyu (Chung-yung), or the Common and Universal [illegible].

5. The superior man versus the inferior man.

Waley Analects, 34-38.

6. The equal emphasis on study, words, and deeds.

Hughes Classical Times, 29-30. (On knowledge.)

C. Human Relations.

1. The five human relations built on mutual moral duties.

2. Harmony as the function of Propriety (li).

*** Dubs "Confucius: His Life and Teaching," op. cit., 32-35.
*** Creel Confucius, 82-88.
** Hughes Classical Times, 30-31.
** Lin Wisdom of Confucius, 13-17.
* Hsu, L. Political Philosophy, 90-104.
* Waley Analects, 54-69.
*** Zau "Confucius on Poetry," T'ien Hsia, II (1939), 137-50.
* Phelps "The Place of Music in the Platonic and Confucian Systems of Moral Educ.," JNCBRAS, LIX (1928), 128-45.

3. Filial piety and brotherly respect as the basis of love.

4. Friendship on the basis of culture.

D. The Doctrine of the Rectification of Names.

*** Fung History. I, 59-63.
*** Hu Logical Method, 46-52.
** Franke "Uber die chinesische Lehre von den Bezeichnungen," T'oung Pao, VII (1906), 315-50.
** Fung Short History, 41-42.
* Hsu, L. Political Philosophy, 46-60.
Wilhelm Leben und Werk, 128-36

1. The logical concept of names - correspondence between names and actualities.

2. The Ethical Concept of names - correspondence between names and moral qualities.

E. Political Doctrines.

*** Liang Political Thought, 38-52.
*** Hsu, L. Political Philosophy, 105-59.
*** Creel Confucius, 149-71.
*** Lin Wisdom of Confucius, 198-200. (Selections.) Also in his Wisdom of China, 838-39.
*** Hughes Classical Times, 23-26. (Selections.)

5. The [illegible] versus the [illegible].

[illegible]

6. [illegible]

[illegible]

C. Human Relations.

1. The [illegible] built on [illegible] and [illegible].

2. Man's way to the [illegible].

[illegible]

3. [illegible] and [illegible] to respect [illegible] of law.

4. [illegible] on the [illegible].

5. The [illegible] of the [illegible].

[illegible]

6. [illegible]

[illegible]

7. [illegible]

8. [illegible]

D. [illegible]

[illegible]

1. The rectification of titles and ranks.

2. Government for the people.

3. Government through moral influence.

4. Government by the virtuous and wise.

5. The right of revolution.

6. How democratic was Confucius?

*** Creel — Confucius, 164-70, 254-78.
** Lu — "Confucianism, Democracy, and Nationalism," JNCBRAS, LXII (1931), 148-52.
* Hsu, L. — Political Philosophy, 174-97.

F. Religious Attitude.

*** Dubs — "Confucius: His Life and Teaching," op. cit., 35.
*** Creel — Confucius, 113-22.
*** " — "Was Confucius Agnostic?" T'oung Pao, XXIX (1932), 55-99.
*** Hughes — Classical Times, 26-27. (Selections.)
** Hattori — "Confucius' Conviction of His Heavenly Mission," HJAS, I (1936), 96-108.

1. New naturalistic concept of Heaven

*** Waley — Analects, 41-43.

2. "Waiting for Heaven's Mandate" while doing one's best in moral cultivation.

3. The moral significance of religious sacrifice.

4. Humanism in religion.

IV: The Confucian Doctrine of the Mean and Education.

*** Hughes — Great Learning, 86-104. (On date of The Mean.)
*** Fung — History, I, 361-64, 369-70. (On date.)
* " — Short History, 43, 181. (On date.)

A. The Doctrine of the Mean (the Chung-yung).

*** Fung — History, I, 369-77.
*** Hughes — Great Learning, 174-75, 1-4.
** Hsu, L. — Political Philosophy, 198-218.

1. The mortification of [illegible] and [illegible].

2. Conversion for [illegible].

3. [illegible] through moral [illegible].

4. Government by [illegible] virtuous and wise.

5. The right of revolution.

6. When a monarchy was Constitutional?

[illegible] Lenoir, [illegible], 20[illegible]-27.
[illegible] "[illegible] Constitutions, Democracy, and Nationalism."
[illegible], LXII (19[illegible]), [illegible]-74.
[illegible], [illegible]. [illegible] Bibliography, [illegible]-97.

7. [illegible] Liberals.

[illegible] Jones "Liberalism: Its Life and Teaching," op. cit., 33.
[illegible] Lenoir, [illegible]-44.
[illegible] " "Was Liberalism Aristocratic?" Tsing Pao, [illegible] (1922), [illegible]-[illegible]
[illegible] Hughes "Classical Liberal Thought, [illegible]-[illegible], [illegible]-[illegible]."
[illegible] Liberal "Constitution: Conservation of the Monarchic Absolution."
[illegible], [illegible] (19[illegible]), [illegible]-[illegible].

1. The constitutionalistic concept of Heaven

[illegible] Wales Angkor, [illegible]-[illegible].

2. "Calling for Heavenly Retribution" while doing one's best in moral cultivation.

3. The moral significance of religious sacrifice.

4. Mysticism in religion.

[illegible] The [illegible] Concepts of the Moral Education.

[illegible] Lenoir "Moral Learning," [illegible]-104. (Wisdom of Lao Ko Ahsan.)
[illegible] Lenoir, I. [illegible], 3[illegible]-70, 10[illegible] (Confucian.)
[illegible] " Moral Theory, [illegible], 1-[illegible]. (Kuo Hsiao.)

[illegible] The Teaching of the Moral Line (Chu Hsi-Yung).

[illegible] Lenoir "Mastery," I, [illegible]-72.
[illegible] Lenoir "Moral Learning," [illegible]-[illegible], [illegible].
[illegible] [illegible] "[illegible] Philosophy, [illegible]-[illegible].

** Fung	Short History, 172-77.
* "	Spirit, 103-11.
** Chan	"Ch'eng," in Runes, Dictionary, 49. (On Sincerity.)
** Suzuki	Brief History, 59-64. (On Sincerity.)
*** Lin	Wisdom of Confucius, 100-34. (Translation. Also in his Wisdom of China, 843-64.) (Same as Ku, Conduct of Life.)
** Hughes	Great Learning, 145-66. (Translation.)
** Legge	Chinese Classics, I, 382-434. (Translation. Also in The Four Books, 347-427.)

1. The Mean as moderation.

2. The Means as conscientiousness or being true to the principle of the self (chung) and altruism or the application of that principle in relation to others (shu).

3. The Mean as the common, the universal, and the harmonious.

4. Sincerity or being absolutely true or real (ch'eng) penetrating the whole universe.

5. The strong religious character of The Mean.

B. The Great Learning: Education for Personal Perfection, Social Order, and World Peace.

*** Fung	History, I, 361-69.
** "	Short History, 181-83.
*** Lin	Wisdom of Confucius, 135-42. (Translation.)
*** Hughes	Great Learning, 105-44. (Translations.)
*** Legge	Chinese Classics, I, 355-81. (Translation. Also in The Four Books, 307-46.)

V. The Idealistic Wing of Confucianism: Mencius (371-289 B.C.?)

*** Fung	History, I, 106-31; Short History, 68-79.
*** Creel	Chinese Thought, 68-93.
** Waley	Three Ways of Thought, 115-62.
** Fung	Spirit, 10-28.
** Suter	"A Note about the Ingenuousness in the Ethical Philosophy of Mencius," HJAS, II (1937), 4-8.
** "	"Mencius and Plato's Doctrine of Ideas," T'ien Hsia, X (1940), 452-58.
*** Lin	Wisdom of Confucius, 273-90. (Trans. of Mencius, VI.)
** Hughes	Classical Times, 96-111. (Selections.)
** Lin	Wisdom of China, 743-46. (Selections of Legge's trans.)

** Tung *The Mystery*, 112-17.
* " *Ibid.*, 1[illegible].
** Lin "[illegible]," in *Kunwu*, *Dictionary*, 47. (Lin's article.)
** Liu *Lun Liuyang*, 99-[illegible]. (Liu's article.)
*** Lin *Tradition of Confucius*, 190-94. (Lin's translation, Lin's title.)
Tradition of China, 843-44.) (Lin's article, *Confucianism*.)
** Hughes *Great Learning*, 165-66. (Lin's translation.)
** Legge *Chinese Classics*, I, 302-03. (Translation. Also in *The Four Books*, 417-427.)

1. The Mean as moderation.

2. The Mean as unsentimentalness or being true to the principle of the self (*shen-i*) and alertness or the application of that principle in order to *shen* (*shu*).

3. The Mean as the common, the universal, and the harmonious.

4. Sincerity or being absolutely true or real (*chi'eng*) penetrating the whole universe.

5. The strong religious character of The Mean.

6. *Chung Yung*: Education for Personal Perfection, Social Order, and World Peace.

** Tung *History*, I, 301-09.
** " *Ibid.*, 1[illegible]-[illegible].
*** Lin *Tradition of Confucius*, 1[illegible]-42. (Translation.)
*** Hughes *Great Learning*, 1[illegible]-[illegible]. (Translation.)
*** Legge *Chinese Classics*, I, [illegible]-[illegible]. (Translation. Also in *The Four Books*, 307-16.)

The Identity Wing of Confucianism: Mencius (371-289 B.C.?)

** Tung *History*, I, 106-11; *Spring and Autumn*, 91-[illegible].
** " *Chinese Journal*, 65-[illegible].
** Weber *Three Ways of Thought*, 1[illegible]-02.
** Lin *Spirit*, 1[illegible]-23.
** " "[illegible] Mencius on the Improvement of the Human Nature of Mencius," 1[illegible]-[illegible], 16 (1[illegible]), [illegible]-[illegible].
** " "Mencius on Fidelity: Doctrine of Fidelity," [illegible] (1[illegible]), 4[illegible]-[illegible].
*** Lin *Tradition of Confucius*, 2[illegible]-[illegible]. (Lin's article, *Mencius*, [illegible].)
** Lin *The Mind of Tzu-ssu*, 9[illegible]-[illegible]. (Lin's article.)
** Lin *Wisdom of China*, [illegible]. (Translation of Legge's translation.)

** Gould Oriental Phil., 133-46. (Selections of Legge's trans.)
** Legge Chinese Classics, II. (Translation. Also in The Four Books, 429-1014.)
** Giles, L. The Book of Mencius. (Abridged translations.)

A. Mencius the Man.

*** Fung History, I, 106-11.
** Wei Political Principles, 3-29.
* Legge Chinese Classics, II, 14-38.

1. The similarity of his life to that of Confucius.

2. His loyalty to Confucius and the Chou.

*** Fung History, I, 108-11.
*** Creel Confucius, 189-95.

3. His influence on T'ang and Sung Confucianists.

B. The Original Goodness of Human Nature.

*** Fung History, I, 119-27.
*** Cheng Hsuntzu's Theory of Human Nature, 21-28.
* Richards Mencius on the Mind, 65-85.

1. Attack on Kao Tzu's theory that human nature is neither good nor evil.

*** Fung History, I, 145-48.

2. Emphasis on the inborn nature of the "Four Beginnings" (Love, Righteousness, Propriety, and Wisdom).

3. Native knowledge of the good and native ability to do good.

4. Moral evil and human failures due to environment, self-neglect, and poor training.

5. The equlaity of all men and the importance of the individual.

6. The "great man" versus the "small man."

** Waley Three Ways of Thought, 160-62.

C. Love (jen) and Righteousness (i).

*** Waley Three Ways of Thought, 115-18.
*** Fung History, I, 127-28.
*** Chan "Evolution of Jen," Philosophy East and West, IV, 4 (Jan. 1955).

1. Love as the "mind of man" and righteousness as the "path of man."

2. The "commisserating mind" in all men.

D. Human Relations.

1. The five human relations as norms of society.

2. Love with distinctions in human relations; attack on the followers of Mo Tzu and Yang Chu.

3. Increasing emphasis on filial piety.

E. The Human Mind and the Mandate of Heaven.

1. "Nourishing the mind" and "exerting the mind to the utmost."

2. "To return to the self and to be sincere."

3. Nourishing the "great natural power" which fills the universe. Mysticism?

*** Fung History, I, 129-11.
*** Suter "The Nature of Courage according to Plato and Mencius," T'ien Hsia, IX (1939), 169-75.

4. "Waiting for the Mandate of Heaven" while doing one's best in moral cultivation.

*** Hughes Classical Times, 109-111. (Selections.)

F. Political Doctrines.

*** Fung History, I, 111-19.
*** Liang Political Thought, 53-62.
** Fung Short History, 73-77.
** Waley Three Ways of Thought, 118-55.
** Wei Political Principles, 42-80.
** Hughes Classical Times, 104-9. (Selections.)

1. "Benevolent government."

2. Righteousness versus profit as the standard of government.

3. The primary importance of the people.

1. [illegible] "[illegible] man."

2. The [illegible] in all man.

D. Human Faculties

1. The five human [illegible] forms of society.

2. [illegible] relations; [illegible] of [illegible]

3. [illegible] play.

E. The Human Will and the Harmony of Heaven.

1. "[illegible]" and "[illegible] the mind to the [illegible]."

2. "[illegible] sincere."

3. Illustrating the "[illegible] power" which fills the [illegible]

*** Fung [illegible], I, [illegible].
*** Suter "The Nature of Courage according to Plato and Aristotle," [illegible], IV ([illegible]), [illegible].

4. "[illegible] the Mandate of Heaven" while doing one's best in [illegible]

*** Legge [illegible], 109-111. (Selections.)

F. Political Institutions.

*** Fung [illegible], I, 111-[illegible].
*** Liang [illegible], 53-62.
** Fung [illegible], [illegible]-77.
** Waley [illegible], 115-[illegible].
** [illegible] [illegible], 42-[illegible].
** Legge [illegible] (Selections.)

1. "[illegible] own [illegible]."

2. [illegible] the [illegible] of government.

3. [illegible] of the people.

VI. The Naturalistic Wing of Confucianism: Hsun Tzu (fl. 298-238 B.C.)

*** Hu — Logical Development, 151-58.
*** Fung — History, I, 279-311; Short History, 143-54.
*** Creel — Chinese Thought, 115-34.
*** Dubs — Hsuntze, xxv-xxxi, 48-56.
** Hughes — "Political Idealists and Realists," JNCBRAS, XLIII (1932), 46-64.
** Spalding — Three Chinese Thinkers, 168, 179-80. (Cf. Aristotle.)
** " — "A Chinese Aristotle," in Hughes, The Individual in East and West, 67-68. (Cf. with Aristotle.)
*** Hu — Logical Method, 149-50. (Life.)
** Dubs — Hsuntze, 19-38. (Life and times.)
* Cheng — Hsuntzu's Theory of Human Nature, 5-10. (Life, works.)
*** Duyvendak — "The Chronology of Hsun-tzu," T'oung Pao, XXVI (1929), 73-95.
*** Hughes — Classical Times, 226-53. (Selections.)
*** Dubs — Hsuntze Works, chs. 17, 23, 9, 19-20, 22, 21, 8, 6. (Trans.)

A. The Naturalistic Interpretation of Heaven.

*** Fung — History, I, 284-86.
*** Hughes — Classical Times, 226-31. (Selections.)
*** Dubs — Hsuntze Works, 173-85. (Translation of ch. 17.)

1. Heaven is Nature.

2. Human control of Heaven.

B. The Evil Nature of Man.

*** Fung — History, I, 286-88.
*** Dubs — Hsuntze, 77-84.
*** Cheng — Hsuntzu's Theory of Human Nature, 31-58.
** Lin, M. — Men and Ideas, 49-58. (Contrasts with Mencius.)
*** Hughes — Classical Times, 232-38. (Selections.)
*** Dubs — Hsuntze Works, 301-17. (Translation of ch. 33. Also by Legge, Chinese Classics, II, 79-88.)

1. Nature is originally evil; goodness is acquired.

2. Self-cultivation through training.

3. The nature of the mind: emptiness, tranquillity, and unity (seriousness).

*** Dubs — Hsuntze, 91-98, 169-80.
*** Fung — History, I, 289-94.
*** Dubs — Hsuntze Works, 266-72. (Translation.)

[illegible] Mechanistic [illegible] of Leading [illegible] Hume Ten [illegible]

*** Ziu [illegible] Moral [illegible] Moral, 151-88.
*** Fung [illegible], 1, 277-311; [illegible], 1: [illegible]-51.
*** [illegible]
*** Dewey [illegible], Key-[illegible], 44-51.
*** Yin Lun "Philo[illegible] Naturalists and Idealists," [illegible], XLIII (1922), 44-61.
** Spalding [illegible] Principles, 184, [illegible]. [illegible]
** " "[illegible] Aristotle," in Hughes, The Individual [illegible] and [illegible], 47-56. (Cf. [illegible].)
*** [illegible] [illegible], 149-50. (Life.)
** [illegible] [illegible], 1[illegible]-35. (Life and times.)
* Chang [illegible] Theory of Human Nature, 8-10. (Life, works.)
*** [illegible] the Theory of Human-ism," [illegible], XXXI (1921), 73-93.
*** Hughes Christian Times, 226-53. (Selections.)
*** [illegible] Hunnize Works, chs. 17, 23, 3, 17-2[illegible], [illegible], 8, 6. (Trans.)

[illegible] Naturalistic Interpretation of Heaven.

*** Fung History, 1, 284-86.
*** Hughes Chrisional Times, 226-31. (Selections.)
*** Legge Hunnize Works, 173-85. (Translation of ch. 17.)

1. Heaven is Nature.

2. Human control of Heaven.

[illegible] The Moral Nature [illegible].

*** Fung History, 1, 280-83.
*** Yin Lun Mencius, 77-84.
*** Chang [illegible]'s Theory of Human Nature, [illegible].
*** Legge, tr. Life and [illegible], 57-64. (Immortale [illegible] Mencius.)
*** Hughes Christian Times, 232-36. (Selections.)
*** Legge Hunnize Works, 401-17. (Translation of ch. 11. [illegible] Mencius [illegible] Chinese Classics, 2, 79-80.)

1. Nature is originally evil; goodness is acquired.

2. Self-reduced on through training.

3. The nature of the moral: emptiness, tranquillity, and unity (selfconsciousness).

*** [illegible] Mencius, 91-96, 189-86.
*** Fung History, 1, 289-94.
*** Legge Hunnize Works, 266-72. (Translation.)

4. Tao as the object of the mind.

5. The necessity of controlling desires.

C. Moral and Spiritual Discipline and Education.

*** Fung History, I, 297-99.
*** " Short History, 148-50.

1. Education through the "accumulation" of the good.

*** Dubs Hsuntze, 181-97.
*** " Hsuntze Works, 114-17, 313. (Translation.)

2. Discipline through religious rites.

*** Dubs Hsuntze, 239-46.
*** " Hsuntze Works, 137-51. (Translation.)

3. Discipline through principles of propriety (li).

*** Dubs Hsuntze, 111-37, 151-54.
** Cheng Hsuntzu's Theory of Human Nature, 49-56.
*** Dubs Hsuntze Works, 213-46, 71-72, 51-52. (Translation.)

4. Discipline through music.

*** Dubs Hsuntze, 161-68.
*** " Hsuntze Works, 247-58. (Translation.)

D. The Rectification of Names.

*** Hu Logical Method, 159-69.
*** Fung History, I, 302-11.
** Dubs Hsuntze, 198-241.
** Fung Short History, 151-54.
*** Hughes Classical Times, 242-45.
*** Dubs Hsuntze Works, 281-99. (Translation of ch. 22. Also by Duyvendak, T'oung Pao, XXII 1924, 221-54; by Mei, Phil. East and West, I, No. 2 1951,, 51-66.)

1. The logical, political, and social functions of names.

2. The Three Considerations: the reasons for names, their similarities and differences, and principles of their institution.

3. The Three Fallacies of contemporary reasoning: confusions of names and actualities.

1. [illegible] as the object of the mind.

[illegible] of [illegible] [illegible].

[illegible] and [illegible] [illegible] and [illegible].

*** [illegible] History, [illegible]-39.
** [illegible] [illegible], [illegible].

[illegible] through the "[illegible]" of the [illegible].

*** [illegible] Essence, [illegible].
** [illegible] Essence Works, 114-17, [illegible]. (Translation.)

[illegible] through religious rules.

*** [illegible] Essence, 239-46.
** [illegible] Essence Works, 117-61. (Translation.)

3. Disciplined through principles of proportion [illegible].

*** [illegible] Essence, 111-37, 161-[illegible].
** [illegible] Essence's Theory of Human Nature, [illegible]-56.
*** [illegible] Essence Works, [illegible], 72-73, 51-53. (Translation.)

4. Disciplined through music.

*** [illegible] Essence, [illegible].
** [illegible] Essence Works, 317-18. (Translation.)

10. The Specific Arts of Essence.

*** [illegible] Logical Method, 159-60.
*** [illegible] History, [illegible]-11.
** [illegible] Essence, [illegible]-241.
** [illegible] Sister's History, 151-[illegible].
*** [illegible] [illegible] Times, [illegible]-4.
** [illegible] Essence Works, [illegible]-70. (Translation of [illegible]. [illegible] by [illegible], Translation Inc., [illegible], [illegible]; by [illegible], [illegible]. First and [illegible], [illegible], [illegible], [illegible].)

1. The moral, political, and social functions of essence.

2. The Three Considerations: the reasons for essence, their similarities and differences, and principles of their institution.

3. The Three Faculties of contemporary reasoning: conditions of essence and actualities.

E. Kingly Government.

** Liang Political Thought, 63-72.
*** Dubs Hsuntze Works, 121-50. (Translation of ch. 9.)

1. The origin of society and government.

2. "Modeling after the latter-day kings."

3. The necessity of law.

4. Belief in progress.

*** Hu Logical Method, 73-75.
*** Dubs Hsuntze, 75-76, 276.

F. Hsun Tzu and Other Philosophers.

1. His criticism of other philosophers.

*** Dubs Hsuntze Works, 77-79. (Translation.)

2. Contrasts between Hsun Tzu and Mencius.

*** Dubs Hsuntze, 79, 88-90, 124, 170-71, 183-84, 262-66, 246.
** Lin, M. Men and Ideas, 49-58.

3. Taoist and Legalist elements in Hsun Tzu.

4. His great influence on the scholarship of the Han times.

*** Dubs Hsuntze, xxi-xxiv.
** Cheng Hsuntzu's Theory of Human Nature, 63-66.

VII. The Taoism of Lao Tzu (b. 570 B.C.? Fourth Century B.C.?).

*** Fung History, I, 170-91; Short History, 93-103.
*** Creel Chinese Thought, 94-114.
** Dubs "Taoism," in MacNair, China, 266-89.
** Lin Wisdom of Laotse, 3-21.
*** Chang, C. "Concept of Tao," Review of Religion, XVII (1953), 126-130.
** Fung Spirit, 59-65.
*** Hu Logical Method, 13-20. (Lao Tzu as a rebel.)
*** Lin, T.C. "The Chinese Mind: Its Taoist Substratum," Jl. History of Ideas, VIII (1947), 259-72.
*** " " " "The Taoist in Every Chinese," T'ien Hsia, XI (1940-41), 211-25.
*** Hughes Classical Times, 144-64. (Selections.)

*** Duyvendak Tao Te Ching. (Translation of the Lao Tzu.)
*** Gould Ori. Phil., 152-69. (Selections of Waley's trans.)
*** Waley The Way and Its Power. (Translation of the Lao Tzu.)
** Lin Wisdom of Laotse, 41-302. (Translation. Also in his Wisdom of China, 579-624.)
** Wu, John "Lao Tzu's The Tao and Its Virtue," T'ien Hsia, IX (1939), 401-23, 498-521; X (1940), 66-69. (Trans.)
** Legge "Tao Te King," in Sacred Books of the East, XXXIX, 45-124. (Translation.)
* Carus The Canon of Reason and Virtue. (Translation.)
*** Bynner The Way of Life. (Interpretative translation.)

A. What are the Dates of Lao Tzu and the Lao Tzu (Tao-te ching)?

*** Hu "A Criticism of Some Recent Methods Used in Dating Lao Tzu," HJAS, III (1937), 373-97.
*** Fung History, I, 170-72.
*** Dubs "The Date and Circumstances of the Philosopher Lao-dz," JAOS, XLI (1941), 215-21. Further discussions, ibid., XLII (1942), 8-13, 300-304; XLIV (1944), 24-27.
*** Waley The Way and Its Power, 121, 28.
** Fung Short History, 93-94.

B. Lao Tzu as a Rebel.

1. Attack on government and war.

2. Attack on conventions and morality.

C. Tao, the Way.

1. The Way as Nature.

2. The Way as Non-being.

3. The Way as One.

D. Wu-wei, or taking no (unnatural) action.

1. Wu-wei as having no knowledge or desire.

2. Wu-wei as simplicity.

3. Wu-wei as weakness for strength.

4. Life of simplicity, unity, purity, constancy, peace, contentment, and enlightenment.

*** Waley, Arthur. The Way and Its Power. (Translation of Lao Tzu.)

** Lin Yutang. The Wisdom of China, 519-524.

** Wu, John C. H. "Lao Tzu's Tao Te Ching and Its Virtue," T'ien Hsia, IV (1936), 401-23, 495-521; V (1937), 60-80. (Trans.)

** Legge, James. "Tao Te Ching," in Sacred Books of the East, XXXIX, 55-124. (Translation.)

* Cleary, Thomas. The Classic of Reason and Virtue. (Translation.)

*** Lynn, Richard. The Way of Life. (Interpretative translation.)

III. Where are the Lotus of Lao Tzu and the Lao Tzu (Tao-te ching)?

*** Ma, Yi. "A Criticism of Some Recent Methods Used in Dating Lao Tzu," MLAS, III (1977), 75-97.

** Maspero, Henri. Mélanges, I, 170-72.

*** Jobs, Tsung-wei. "The Date and Circumstances of the 'Ch'i-wu-lun-tzu,'" JAOS, XCI (1971), 215-41. Further discussions, ibid., XCII (1972), 8-11, 300-301; XCIV (1974), 24-27.

*** Waley, Arthur. The Way and Its Power, 141, 20.

** Wang Ch'ung. Lun-heng, 75-91.

B. Lao Tzu as a Model.

1. Ruler, or government and war.

2. Attack on conventions and morality.

C. Tao, the Way.

1. The Wonder Nature.

1. The Way as Non-being.

2. The Way as One.

D. The Way, or Being as (mundane) action.

1. Conceived as having no knowledge or desire.

2. Way and as simplicity.

3. Weaved as weakness for strength.

4. Life of simplicity, unity, purity, constancy, [illegible], contentment, and [illegible].

E. Was Yang Chu (440-360 B.C.?) a Taoist?

*** Fung History, I, 133-38.
*** " Short History, 60-67.
** " Spirit, 29-31.

1. Sources and date.

2. The doctrine of self-preservation.

VIII. The Taoism of Chuang Tzu (bet.399 & 295 B.C.).

*** Creel Chinese Thought, 94-114.
*** Fung History, I, 221-45.
*** " Short History, 104-17.
*** " Spirit, 65-80.
*** Waley Three Ways of Thought, 67-86.
** Dubs "Taoism," in MacNair, China, 267-76.
** Lin Wisdom of Laotse, 3-21.
** Fung Chuang Tzu, 3-23.
** " Comparative Ideals, 14-27.
*** Hu Logical Method, 140-41. (On life.)
*** Lin Wisdom of Laotse, 41-302. (Selections.)
*** Hughes Classical Times, 165-99.
** Gould Ori. Phil., 174-86. (Selections from Giles' trans.)
** Chuang Tzu Translations by Fung, Herbert Giles, Legge.
* Giles, L. Chuang Tzu. (Selections.)

A. The New Concept of Tao.

*** Fung History, I, 223-26.
*** Waley Three Ways of Thought, 74-79.

1. Tao as Nature.

2. Tao as "self-transformation."

3. The unity of all existence.

B. The Equality of All Things and Opinions.

*** Hu Logical Method, 141-48.
*** Fung History, I, 230-38.
*** " Short History, 110-15.
*** " Chuang Tzu, 43-64. (Translation of ch. 2.) Also translated by Giles, Chuang Tzu, 12-32.
*** Hughes Classical Times, 171-84. (Selections.)

[illegible] Lung: the Chou (Jou) B.C. [illegible]

** Fung History, I, 175-[illegible].
*** " Short History, 61-67.
** " Select, 37-41.

[illegible] Success and Late.

[illegible] The Warring [illegible] Periods.

The Tyrants of Ch'in: Lung Tse (pet. 255 & 221 B.C.).

*** Giles Chinese Thought, 91-114.
*** Fung History, I, 221-35.
*** " Short History, 104-17.
*** " Select, 80-81.
*** Waley Three Ways of Thought, 67-84.
** Duke "Taoism," in Mac[illegible], China, [illegible].
** Lin Translations of Lao-tse, 4-21.
** Fung Taoism, I, 1-13.
** " Comparative Ideals, 14-17.
*** [illegible] Religious Mind, 141-44. ([illegible])
*** Lin Wisdom of Lao-tse, 41-[illegible]. (Selections.)
*** [illegible] Wisdom of Taoism, [illegible].
** Waley [illegible], 171-[illegible]. (Selections from Giles' Taoism.)
** [illegible] Translations by Fung, Wisdom Office, London.
* [illegible] Chuang Tzu. (Selections.)

The New Clean-out of Tao.

*** Fung History, I, 143-60.
*** Waley Three Ways of Thought, 71-78.

[illegible] Tao as Nature.

[illegible] Tao as "Self-transformation."

[illegible] The unity of all existence.

[illegible] Equality of all Things and Opinions.

*** Ho Logical Method, 147-49.
*** Fung History, I, 150-56.
*** " Short History, 110-13.
*** " Chuang Tzu, 41-64. ("Translation of Ch. [illegible] Immortal by Giles, Chuang Tzu, [illegible].)
*** Hughes Classical Thinkers, 171-76. (Selections.)

1. The equaltiy of things and opinions.

2. The equality of life and death.

3. The universe as an incessant flux.

4. The absence of a directing agent.

5. Evolution?

*** Hu Logical Method, 134-38.
*** Hughes Classical Times, 208-9. (Selections.)

C. Spiritual Freedom.

*** Fung History, I, 226-31, 243-44.
*** " Chuang Tzu, 27-40. (Translation of ch. 1.) Also translated by Giles, Chuang Tzu, 1-11.
*** Hughes Classical Times, 165-71. (Selections.)

1. "Follow Nature."

2. Wu-wei or taking no (unnatural) action, having no desire, and forgetting distinctions.

3. Absolute spiritual freedom.

4. The Pure Man, a "companion with Nature."

5. Mysticism.

D. Comparison of Lao Tzu and Chuang Tzu.

E. Chuang Tzu's Influence on Buddhism, Neo-Taoism, Religion and Landscape Painting.

IX. Moism: (Mo Tzu, fl. 479-438 B.C.).

*** Hu Logical Method, 63-82.
*** Fung History, I, 76-105 ; Short History, 49-59.
*** Creel Chinese Thought, 46-66.
*** Mei Motse, 183-95.
** " "Yangchu and Moti," Personalist, XVI (1935), 36-44.
** Fung Comparative Ideals, 96-120.
** Suzuki Brief History, 92-100.
* Rowley "The Chinese Philosopher Mo Ti," Bulletin Rylands Library, XXXI (1948), 241-76.
*** Hu Logical Method, 54-58. (On life.)

*** Fung History, I, 76-80. (On life.)
** Mei Motse, 30-60. (On life and works.)
*** Fung Spirit, 34-44. (Mo's criticism of Confucianists.)
** Hughes "Political Idealists," JNCBRAS, XLIII (1932), 46-64.
** Waley Three Ways of Thought, 163-81. (Cf. with Mencius.)
*** Ralph "Mo Ti and the English Utilitarians," FEQ, IX (1949), 42-62.
** Geisser Mo Ti, 151-65. (Scholars on Mo Tzu.)
*** Lin Wisdom of China, 785-807. (Selections of Mei's trans.)
*** Hughes Classical Times, 43-67. (Selections.)
*** Mei Works of Motse. (Translation.)

A. The Utilitarianism of Mo Tzu.

1. The aim: "Promote benefits and remove evil."

2. "Benefits," especially population and wealth.

3. Advocation of thrift and condemnation of musical festivals and elaborate funerals.

*** Hughes Classical Times, 58-63. (Selections.)
*** Mei Works of Motse, 120-34, 175-81. (Translation of chs. 21, 22, & 32.)

B. Universal Love.

*** Fung History, I, 91-96.
*** Mei Motse, 149-51.
** Hughes Classical Times, 53-58.
** Geisser Mo Ti, 34-75.
*** Dubs "The Development of Altruism in Confucianism," in Inge, Radhakrishnan, 267-75. Also in Philosophy East and West, I, No. 1 (1951), 48-55. (Mo's influence.)
*** Mei Works of Motse, 81-97. (Trans. of chs. 12, 15-16. Also by Legge, Chinese Classics, II, 100-22.)

1. Loving others' parents and countries as one's own.

2. Heaven loves all.

3. Contrasts with the Confucian doctrine of love with distinctions in human relations.

C. Methodology.

*** Hu Logical Method, 72-73, 76-82.
*** Mei Motse, 61-84.
*** " Works of Motse, 182-83. (Translation.)

1. The "Three Standards": basis, examination, and application.

2. The evidences--the experiences of the eye and the ear.

[illegible] *[illegible]*. [illegible]. (On life.)
[illegible] *[illegible]*. (On life and works.)
[illegible] *[illegible]*. (Wo's criticism of Confucianists.)
[illegible] "[illegible] Idealism," *INCIRAS*, XLIII (1942), 46-64.
[illegible] *[illegible] of Thought*, 163-81. (Cf. with Mencius.)
[illegible] "[illegible] English Utilitarians," [illegible], 1/ (1942), 42-62.
[illegible] *[illegible]*, 111-65. (Scholars on Wu Tzu.)
[illegible] *[illegible] of China*, 785-807. (Selections of Mei's trans.)
[illegible] *[illegible] Tzu*, 13-62. (Selections.)
[illegible] *[illegible] of Mohist*. (Translation.)

A. The Utilitarianism of Yang Tzu.

1. The aim: "Preserve health and remove evil."

2. "[illegible]," economically population and wealth.

3. [illegible] of health and condemnation of musical festivals and elaborate funerals.

[illegible] *Classical Times*, 58-63. (Selections.)
[illegible] *[illegible] of Mohist*, 120-34, 179-81. (Translation of chs. 21, 22, 23, 24.)

B. Universal Love.

[illegible] History, I, 91-95.
[illegible] *[illegible]*, 149-51.
[illegible] *Classical Times*, 53-58.
[illegible] *[illegible]*, [illegible]-75.
[illegible] "The Development of Altruism in Confucianism," in [illegible], [illegible], 347-72. Also in [illegible] *[illegible] and [illegible]*, I, No. 1 (1931), 42-53. (Mo's influence.)
[illegible] *[illegible] of Mohist*, 81-97. (Trans. of chs. 14, 15-16. Also in [illegible], *Chinese Classics*, II, 100-22.)

1. Love [illegible], [illegible] and [illegible] as one's own.

2. Heavenly [illegible] all.

3. Concerned with the Confucian doctrine of love with differentiation in human relations.

C. Moderation.

[illegible] *Mohist Method*, 72-73, 76-82.
[illegible], 61-64.
[illegible] *[illegible] of Mohist*, 182-83. (Translation [illegible].)

1. The "Three Standards": basis, examination, and [illegible].

3. The criteria of value: benefits.

4. The importance of choice.

D. Mo Tzu and Religion.

*** Hu Logical Method, 56-58.
*** Fung History, I, 96-100.
*** Mei Motse, 143-63.

1. The will of Heaven: universal love and benefits for all.

*** Mei Motse, 148-51.
*** Hughes Classical Times, 46-50. (Selections.)
*** Mei Works of Motse, 135-40. (Translation of ch. 26.)

2. Belief in spirits.

*** Hu Logical Method, 74-75.
*** Mei Motse, 145-47.
*** Hughes Classical Times, 50-53. (Selections.)
*** Mei Works of Motse, 160-74. (Translation of ch. 31.)

3. Attack of the belief in fate.

*** Hughes Classical Times, 53.
*** Mei Works of Motse, 182-88. (Translation of ch. 35.)

4. Did Mo Tzu found a religion?

E. Political Doctrines.

*** Mei Motse, 109-27.
*** Fung History, I, 100-3.

1. "Elevating the virtuous."

*** Mei Works of Motse, 36-47. (Translation of ch. 9.)

2. "Agreement with the superior."

*** Mei Works of Motse, 70-77. (Translation of ch. 13.)

3. Condemnation of war.

*** Mei Works of Motse, 107-16. (Translation of ch. 19.)

3. The [illegible] of [illegible].

4. The [illegible] of [illegible].

5. The [illegible] and [illegible].

*** [illegible] [illegible], [illegible].
*** [illegible] [illegible].
*** [illegible] [illegible].

1. The [illegible] of [illegible] universal love and benefits for [illegible].

*** [illegible] Moses, [illegible].
*** [illegible] [illegible], [illegible]. (Selections.)
*** [illegible] [illegible], [illegible]. (Translation of ch. 26.)

2. Belief in spirits.

*** [illegible] [illegible], [illegible].
*** [illegible] [illegible].
*** [illegible] [illegible], [illegible]. (Selections.)
*** [illegible] [illegible], [illegible]. (Translation of ch. 31.)

3. Effect of the [illegible] in [illegible].

*** [illegible] [illegible], [illegible].
*** [illegible] [illegible], [illegible]. (Translation of ch. 15.)

4. [illegible] Has [illegible] a religion?

5. [illegible] [illegible].

*** [illegible] [illegible], [illegible].
*** [illegible] [illegible], [illegible].

1. "[illegible] [illegible] [illegible]."

*** [illegible] [illegible], [illegible]. (Translation of ch. 9.)

2. "[illegible] [illegible] with the [illegible]."

*** [illegible] [illegible], [illegible]. (Translation of [illegible].)

3. [illegible] [illegible] [illegible].

*** [illegible] [illegible], [illegible]. (Translation of [illegible].)

X. Neo-Moism.

** Hu	Logical Method, 83-108.
*** Fung	History, I, 246-78.
** Mei	Motse, 164-82.
** Fung	Short History, 118-28.
** Maspero	"Notes sur la logique do Mo-tseu et son école," T'oung Pao, XXV (1928), 1-64.
* Forke	Me Ti, 413-526. (Translation.)

A. Who were Mo Tzu's followers?

1. The various interpretations of the term mo.
2. Were the followers religionists, ascetics, pacifists, or what?
3. Their goal: utilitarianism and universal love.

B. Logical Theories.

1. The seven methods of argumentations.
2. The Method of Similarity, the Method of Difference, and the Joint Method of Similarity and Difference.
3. The correspondence between names and actualities.

C. Various Theories of Knowledge.

D. Discussions on Solidity, Whiteness, and Other Metaphysical Problems.

E. Their Scientific Interests.

XI. The Logicians.

*** Hu	Logical Method, 109-30.
*** Fung	History, I, 192-220.
*** "	Short History, 80-90.
*** "	Spirit, 45-58.
*** Maspero	La Chine antique, 529-41.
*** Mei	"Kung-sun Lung Tzu," HJAS, XVI (1953),404-37.(Tran slation).
*** Kou	"Deux sophistes chinois," BIHEC,VIII(1953), 19-83(translations); 85-128(studies); 129-41(comparison with Greece and India).
* Perleberg	Kung-sun Lung-tzu, 73-148. (Translation.)
** Forke	"Chinese Sophists," JNCBRAS,XXXIV (1901-20), 1-85.(Trans.)
* Waley	The Way and Its Power, 112-15. (Greek influence.)

A. The Logic of Hui Shih (380-305 B.C.?).

B. The Logic of Kung-sun Lung (b.380 B.C.?).

** Hughes	Classical Times, 122-28. (Selections.)

1. Discussions on solidity, whiteness, and other metaphysical problems.

2. Theory of knowledge.

3. Names and actualities.

C. Other Sophists.

1. Their paradoxes.

2. Teng Hsi Tzu (545-501 B.C.?).

*** Hu — Logical Method, 12-13, 118-22.
* Forke — "Chinese Sophists," op. cit., 10-18, 38-56. (Translation.)

3. Yin Wen Tzu (350-285 B.C.).

* Masson-Oursel — "Yin-wen-tseu," T'oung Pao, XV (1914), 557-620. (Trans.)

XII. Legalism.

*** Hu — Logical Method, 170-87.
*** Fung — History, I, 312-36; Short History, 156-65.
*** Creel — Chinese Thought, 135-58
*** Waley — Three Ways of Thought, 199-247.
*** Liang — Political Thought, 113-38.
*** Maspero — La Chine antique, 515-28.
*** Duyvendak — The Book of Lord Shang, 66-75, 107-30.
** Hughes — "Political Idealists," JNCBRAS, LXIII (1932), 52-60.
** Creel — Confucius, 211-18.
*** Liang — Political Thought, 116-17. (Origin of legal concepts.)
*** Waley — Three Ways of Thought, 68-86. (Legalists and Taoists.)

A. The Historical Environment.

B. The Three Tendencies.

1. The emphasis on power: the Kuan Tzu (fourth century B.C.) and Shen Tao (350-275 B.C.?).

*** Wu, K.C. — Political Theories, 123-50. (On Kuan Tzu.)
** Forke — Alten Philosophie, 67-82. (On Kuan Tzu.)
*** Waley — The Way and Its Power 136. (On Kuan Tzu's date.)

2. The emphasis on statecraft: Shen Pu-hai (d. 337 B.C.).

3. The emphasis on law: Shang Yang (d. 338 B.C.).

2. Theory of Knowledge.

3. Causes and Sanctities.

4. Ethics Problems.

5. Public Questions.

6. Tong Pai, Tan (Qing-Ming Period).

*** Ho [illegible] Established, 12-13, 118-22.
* Kuo-Ho "Chinese Sophists," op. cit., 13-18, 32-46. (Translation.)

7. Yin Yang Tsa (Sung-Ming Period).

* Yi-Yang-Tsun "Yin-Yang-Tsun," Tiwang Pao, XV (1914), 527-[illegible] (Trans.)
[illegible]

III. Lo Li Hsüeh.

* Li Lorenz Method, 170-87.
** Hung Hubry, T. 372-36: Chou Hsüeh [illegible]
** Chou [illegible], 1[illegible]-[illegible]
*** [illegible] Free Wave of Thought, 1[illegible]-217.
*** Hung Pulldert Thought, 173-[illegible].
*** Kiangsu [illegible] Chine Antique, 313-25.
*** Yuyuanch The Book of Lower Shang, 60-[illegible] [illegible]7-40.
** Hugin "Political Morality," [illegible], [illegible] ([illegible]), 50-60.
** Li [illegible] Conduct, 211-18.
*** Hung [illegible] Thought, 116-17. (Origin of Legal Concepts.)
*** Tai [illegible] Free Wave of Thought, 63-88. (Lao [illegible] and Taoists.)

A. The Universal Environment.

B. The Three Tai Chiao.

1. The [illegible] Tao Tan (Sung Period [illegible]) and Chen Tao (38-278 B.C.).

*** Yu, L.C. Political Theories, 223-30. (Lao Tzu.)
** [illegible] Allen Philosophy, 61-82. (Chuang Tzu.)
*** Wilson [illegible] 130. (Lao Tzu's date.)

2. The [illegible] Chiao: Shen Tu-[illegible] (d. 3[illegible] B.C.).

3. The [illegible] Hsüeh: Shang Yang (d. 338 B.C.).

*** Duyvendak Lord Shang, 1-40 (Shang in history), 41-65 (as a reformer), 75-94 (original ideas).
** Wu, K.C. Political Theories, 151-96.
*** Hughes Classical Times, 77-78. (Selections.)
*** Duyvendak Lord Shang, 260-65, 225-35. (Translation of sections 14 & 7, respectively.)

C. Synthesis of All Three Tendencies in Han Fei Tzu (d. 233 B.C.).

*** Wu, K.C. Political Theories, 196-222.
*** Hughes Classical Times, 254-68. (Selections.)
*** Liao Han Fei Tzu, 281-310, 46-51, 36-46. (Translation of chs. 30, 7, & 61, respectively.)
** " "Learned Celebrities," HJAS, III (1938), 161-71. (Trans. of ch. 50, a criticism of Conf. and Mohists.)
** " "Five Vermin," T'ien Hsia, X (1940), 179-96. (Trans. of ch. 45.)
* " Han Fei Tzu, xxvii-xxix. (Trans. of biography by Ssu-ma Ch'ien.)

D. Doctrines.

1. Government by law.
2. The rectification of names and actualities.
3. The evil nature of man.
4. Wu-wei--taking no (unnatural) action, as a means of government.
5. Concept of history--revolt against antiquity.

E. Differences among the Legalists, Taoists, Confucianists, and Moists.

*** Fung Short History, 162-65.

XIII. The Yin Yang School.

*** Fung History, I, 159-69; II, 7-16.
*** " Short History, 129-38.
*** Needham "Relations between China and the West," 156-63, 177-79.
*** Erkes "Die Dialektik als Grundlage der chinesischen Weltanschauung," Sinologica, II (1949), 31-38.
** Granet La pensée chinoise, 115-48.
* Forke World-Conception, 163-72.
* Waley The Way and Its Power, 109-12. (On Greek influence.)
** Hughes Classical Times, 215-25. (Selections.)

A. Yin Yang: the Passive and Active Cosmic Principles.

1. Yin yang as the two elements of all existence.
2. Theories of their mutual succession, mutual overcoming, and harmony.

B. The Correspondence and Interaction of the Five Agents (Metal, Wood, Water, Fire and Earth).

* Forke World-Conception, 227-61.

C. Tsou Yen (305-240 B.C.?) and His Theory of the Revolution of the Five Powers (of the Five Agents).

*** Hughes Classical Times, 213-15. (Ssu-ma's account.)

D. The Grand Norm and Its Nine Categories.

*** Forke Alten Philosophie, 34-38.
*** Hughes Classical Times, 224-25
** Legge Li Ki, 139-48. (Translation.)

E. Yin Yang in the Philosophy of Changes and in Taoism.

THE MIDDLE PERIOD: THE DEVELOPMENT OF CONFUCIANISM, TAOISM, AND BUDDHISM (221 B.C. - A.D. 906).

XIV. Confucianism in the Ch'in and Han Times (221 B.C. - A.D. 220).

A. The Ch'in and Han Times in General.

*** Hu "Natural Law in Chi. Tradition," N.L.I.Proceedings, V. 133-40.
*** _____. "Chinese Thought," in MacNair, China, 225-28.
*** Dubs "Taoism," ibid., 278-79.
*** Creel Chinese Thought, 159-85
*** Fung Spirit, 112-29.
*** Forke Mittelalterlichen Philosophie, 5-99.

B. The Book of Changes.

*** T'ang "Wang Pi's New Interpretation of the I-ching and Lun-yü," HJAS, X (1947), 124-61.
*** Hu Logical Method, 28-45.
*** Fung History, I, 379-95.
*** " Short History, 138-42, 166-72.
*** " Spirit, 81-102.
** Hsu, L. Political Philosophy, 219-231.
** Hughes Classical Times, 269-74. (Selections.)
* I ching Translations by Legge, Sung, Wilhelm.

1. The Great Ultimate as the Original Unity of the Universe.

2. The interaction and harmony of yin and yang in all existence.

3. The laws of Changes: development, orderliness, cyclical movement, and renewal.

4. Laws applied to human affairs; retribution.

C. The Li chi, or The Book of Propriety.

*** Fung History, I, 337-57.
** Legge "Summary of the Rules of Propriety," Li Ki, 61-119. (Trans. of Li chi, ch. 1.)
See Outline VI, C, 2-4 above.

1. The moral and social functions of principles of propriety (li).

2. Ethical emphasis on sacrificial rites.

3. The moral and social functions of music.

* Johnston Confucianism and Modern China, 101-16.
*** Lin Wisdom of Confucius, 251-72. (Trans. of Li chi, ch. 19. Also trans. by Legge, Li Ki, 364-93.)

4. The three stages of historical progress: Chaos, Small Peace, and Grand Harmony.

*** Hsu, L. Political Philosophy, 232-48.
*** Legge "The Li Yun," Li Ki, 364-93. (Trans. of Li chi, ch. 7.)

D. The Classic of Filial Piety.

*** Fung History, I, 357-61.
*** Hughes Classical Times, 112-18. (Selections.)
* Hsiao ching Translations by Ivan Ch'en and Legge.

E. Confucianism in the Later Han Times.

*** Hughes Classical Times, 309-16. (Selections from the Po-hu t'ung.)
*** Tjan Po Hu T'ung, I, 244-64.
*** Forke Mittelalterlichen Philosophie, 100-75.
** Cheng Hsuntzu's Theory of Human Nature, 64-66. (On human nature.)
** Balázs "Le crise sociale et la philosophie politique à le fin des Han," T'oung Pao, XXXIX (1949), 83-131.
** Busch "Hsun Yueh, ein Denker am Hofe des letzten Han-kaisers," Monumenta Serica, X (1945), 58-90.

XV. Cosmological Confucianism in Tung Chung-shu (179-104 B.C.).

***	Fung	History, II, 16-87; Short History, 191-203.
***	Yao	"Philosophy of Tung Chung-shu," JNCBRAS, LXXIII (1948), 40-68
***	Fung	Spirit, 117-25.
***	Lin, M.	Men and Ideas, 134-49.
***	Forke	Mittelalterlichen Philosophie, 46-63.
**	Creel	Confucius, 236-39.
*	Shryock	State Cult, 49-60. (On government.)
***	Hughes	Classical Times, 293-308. (Selections.)
*	Wieger	Philosophical Opinions, 301-4. (Selections.)

A. The Cosmology of the Five Agents (Metal, Wood, Water, Fire, and Earth).

1. The growth and decline of yin and yang.

2. The mutual production of the Five Agents.

3. The mutual influence of Heaven, Earth, and things.

B. The Correspondence of Man and Nature.

1. The unity of man and Nature.

2. The correspondence of human nature and feelings with yang and yin, respectively.

C. The Ethics of Love (jen) and Righteousness (i) and the Three Standards (Sovereign, Father, and Husband).

D. History as a Process of the Revolution of the Five Powers and the Three Stages of Progress. (See Outline XIII, B & C.)

XVI. Syncretic Philosophies.

A. Synthesis Emphasizing Taoism: Huai-nan Tzu (d. 122 B.C.)

***	Fung	History, I, 395-99.
***	"	Spirit, 112-17.
***	Forke	Mittelalterlichen Philosophie, 21-45.
*	Morgan	Great Luminant, xliii-xlv. (On Huai-nan Tzu.)
**	Hughes	Classical Times, 287-92. (Selections.)
*	Wieger	Philosophical Opinions, 293-99. (Selections.)
*	"	Textes philosophiques, 333-38. (Selections.)
*	Morgan	Great Luminant, 58-78, 31-57, 2-29. (Translation of chs. 7, 2, & 1, respectively.)

1. Tao as the reality of the universe.

2. The macrocosm-microcosm relationship of the universe and man.

3. The original goodness of human nature.

B. Synthesis Emphasizing Confucianism: Yang Hsiung (53 B.C. - A.D. 18)

*** Fung History, II, 136-50.
*** " Short History, 210.
** Forke "The Philosopher Yang Hsiung," JNCBRAS, LXI (1930), 108-10.
** " Mittelalterlichen Philosophie, 74-99.
** von Zack "Fa yen," Sinologische Beiträge, IV (1939). (Translation.)

1. The Supremely Profound Principle (T'ai-hsuan) as the reality of the universe.

2. Human nature as both good and evil.

3. Confucian ethics of love and righteousness.

C. Synthesis of an Independent Naturalist: Wang Ch'ung (b. A.D. 27).

*** Fung History, II, 150-67.
*** " Short History, 210-11.
*** Li "Wang Ch'ung," T'ien Hsia, V (1937), 162-84, 290-307.
*** Forke Mittelalterlichen Philosophie, 112-29.
** " Lun-Heng, 184-224, In Mitteilungen, 1906.
* Giles Confucianism and Its Rivals, 152-64.
* Zenker Chinesischen Philosophie, 111-20.
* Forke "Wang Chung and Plato on Death and Immortality," JNCBRAS, XXXL (1896-97), 40-60.
*** Hughes Classical Times, 317-36. (Selections.)
** Forke Lun-Heng, in Mitteilungen, 1907, 165ff; 1906, 292ff., 371ff; 1907, 200ff. (Translation of Bk. III, ch. 4; Bk. XVIII, ch. 1; Bk. XX, ch. 3; & Bk. XXII, ch. 2, respectively.)

1. Naturalism.

2. Attack on omens and on the correspondence of man and Nature.

3. Belief in the present as superior to the past.

4. Discussions on spirits, fate, and immortality.

XVII. The Taoist Metaphysical (Hsuan) Schools in the Wei and Chin Times (220-419)

A. The Rise of Neo-Taoism.

1. The reaction against the supremacy of the Confucian Classics.
2. The reaction against textual and philological studies.

3. The tendency to escape from political chaos.

B. The Taoistic Interpretation of Confucianism: Wang Pi (266-249) and Ho Yen (d. 249).

*** T'ang "Wang Pi's New Interpretation of the I-ching and Lun-yü," HJAS, X (1947), 124-61.
*** Fung History, II, 168-89.
*** " Spirit, 135-137-38, 154.
** " Short History, 219.
** Dubs "Taoism," in MacNair, China, 281.
*** Wright Review of Petrov: Wang Pi, HJAS, X (1947), 75-88.

1. Reality as the "Originally Undifferentiated" (pen-wu).

2. The interpretation of Taoist Non-being (wu) as Pure Being.

3. The universe as One.

4. The sage as a man of social and political achievement, and Confucius as the Supreme Sage.

C. Fatalistic Taoism.

1. Mechanism and Evolution in the Lieh Tzu.

*** Fung History, II, 191-94.
*** " Short History, 232-35.
** Hu Logical Method, 132-34. (On Evolution.)
** Waley The Way and Its Power, 136. (On date.)
** Giles, L. Taoist Teachings, 17-35. (Selections.)

2. Hedonism in the "Yang Chu" chapter (in the Lieh Tzu).

*** Fung History, II, 195-204.
** " Comparative Ideals, 78-95.
** Suzuki Brief History, 34-92.
*** Lyall "Yang Chu," T'ien Hsia, V (1939), 189-204. (Trans.)
Forke, An. Yang Chu's Garden of Pleasure. (Translation.)
* Legge Chinese Classics, II, 93-97. (Selections.)

D. Transcendentalistic Taoism.

*** Fung History, II, 168-79.
*** " Short History, 321-32, 235-40.
** Dubs "Taoism," in MacNair, China, 279-80.

1. "Light conversation."

2. Nihilism.

3. The "forgetting" of feelings and existence.

8. The tendency to escape from political chaos.

[illegible] Chuang Tzu (326-289) and Liu Yen [illegible]

** [illegible] "Kuo Hsi's View Interpretation of the I-ching and Lao-tzu," [illegible]
*** Chang Hsueh-cheng, [illegible]
*** " [illegible], 1-12, 17-18, 144.
** " [illegible], 219.
* Fung Yu-lan, "Taoism," in [illegible], Chinese, [illegible].
[illegible] Kwang [illegible], [illegible], 73-88.

. Reality of the "Originally indifferentiated" (pen-wu).

. The interpretation of human non-being (wu) as pure being.

. [illegible] Kuo Hsi.

. The sage as a man of social and political accomplishment, and contribution to the [illegible] Tao.

[illegible] Lao-tzu.

. [illegible] and Evolution in the Lieh Tzu.

*** Chang Hsueh-cheng, [illegible], [illegible] 34.
*** " Shen Hsueh-chung, 212-35.
* Hu Shih, Logical [illegible], 132-44. (In Evolution.)
* Mai [illegible], The [illegible] and Its [illegible], 116. (In [illegible].)
** Hsiao [illegible], Taoist Jurisprudence, 17-55. (Publishers.)

. Hedonism in the "Yang Chu" chapter (in the Lieh Tzu).

*** Chang Chung-yuan, History, II, 1-5, 22.
** " Comparative Ideals, 70-90.
** Suzuki Ryoichi, Brief History, 31-34.
** Waley, Arthur, "Yang Chu," T'oung Pao, V (1904), 189-202. (Trans.)
Erkes, [illegible], Yang Chu's Doctrine of Pleasure. (Trans. [illegible].)
* Hoppe, [illegible] Chinese Thought, II, 71-75. (Trans. [illegible].)

[illegible] "Taoism" [illegible].

* Fung Yu-lan, History, I, [illegible].
" " Short History, 141-42, 135-44.
* Waley, "Taoism," in Mr. Wai, China, 177-81.

. "Liu [illegible] Taoism."

. Nihilism.

. The "forgetting" of feelings and emotions.

E. Naturalistic Taoism: Hsiang Hsiu (1st half, 3rd century) and Kuo Hsiang (d. 312).

*** Fung History, II, 205-36.
*** " Short History, 220-30.
*** " Spirit, 135-46, 154.
** " Chuang Tzu, commentaries, esp. chs. 1 & 2.
** Dubs "Taoism," in MacNair, China, 381-82.

1. The change of the interpretation of Taoist wu from "the Nameless" to real Non-being.
2. "Self-transformation," multiplicity, and "the equality of things."
3. The equal emphasis on internal and external life.
4. The stress on contentment.
5. Confucius as the person of "sageliness within and kingliness without."

F. The Tendency to Synthesize Taoism and Confucianism.

XVIII. Buddhism "Matching" Chinese Thought: "ko-i" (3rd-5th century).

A. Chinese Buddhist Philosophy in General.

*** Fung History, II, 239-43.
*** " Short History, 214-44.
*** Chan "Story," in Moore, Phil. East and West, 51-54.
*** " "Buddhism," in Ferm, Ency. of Religion, 54-58.
* Eliot Hinduism and Buddhism III, 223-335.
*** Takakusu Essentials of Bud. Phil., 13-16. (Fundamental ideas.)
*** " "Buddhism as a Philosophy of 'Thusness'," in Moore, Philosophy, 69-108.
*** Demiéville La concile de Lhasa, 23-165. (Fr. trans. of a treatise on sudden enlightenment.)
*** Lielenthal "Was ist chinesisches Buddhismus?" Asiatische Studien, VI (1948), 116-29.
*** Bagchi "Indian Influence on Chinese Thought," in Radhakrishnan, History, I, 573-89.
* Reichelt Truth and Tradition in Buddhism, 331-50. (Schools.)
*** Chan Religious Trends in Modern China, 93-135.
*** Lee Popular Buddhism in China, 10-52. (Translations.)
*** Chu Ch'an Sūtra of Forty-two Sections, 8-38. (Translation. Also translated by Beal, Catena, 190-204.)
** Suzuki The Awakening of Faith, 56-60, 75-85, 95-98. (Translation of Asvaghosha's treatise. Also trans. by Timothy Richard.)
*** T'ang "On 'Ko-yi'," in Inge, Radhakrishnan, 276-86.

B. Tao-an (312-385) and His Theory of the Originally Undifferentiated (pen-wu).

*** Fung History, II, 244-46.
*** Liebenthal Book of Chao (by Seng-chao), 157-62.

C. Chi Tao-lin (314-366) and His Theory of the Indeterminate Nature of Matter.

*** Fung History, II, 250-52.
*** Liebenthal Book of Chao, 152-57.

[illegible]ualistic Taoism: Hsiang Hsiu (1st half, 3rd century) and Kuo Hsiang (d. 312).

*** Fung History, II, 205-3[illegible].
*** " Short History, 220-3[illegible].
*** " Sheng, 145-46, 174.
** " Chuang Tzu, commentary, chs. 1 & 2.
** Dubs "Taoism," in Mirchain, China, 311-62.

The change of the interpretation of Tao-tzu from "the Nameless" to real non-being.

"Self-transformation," "multiplicity," and "the equality of things."

The equal emphasis on internal and external life.

The stress on contentment.

Confucius as the person of "appearance within and emptiness without."

"Tao-hsue" to Synthesize Taoism and Confucianism.

[illegible]dhism: "Mahayana" or "Universal Vehicle" (2nd-5th century).

[illegible] Buddhist Philosophy in Chinese.

*** Fung History, II, 247-4[illegible].
*** " Short History, 214-1[illegible].
*** Chan "Sangha," in Moore, 1951. Buddhist Scripture, 31-54.
*** " "Buddhism," in Fung, [illegible] of Philosophy, 56-5[illegible].
* Eliot Hinduism and Buddhism III, 222-3[illegible].
*** Takakusu Essentials of Buddhist Philosophy, 13-1[illegible]. (Contains Sanskrit terms.)
*** " "Buddhism as a Philosophy of Tathagata," in Moore, Philosophy, 6[illegible]-1[illegible].
*** Demiéville La synthèse du Lingan, 23-165. (Contains texts of a treatise on mind and nirvana.)
*** " "Les lettres chinoises Bouddhiques," Asiatic Society Bulletin, 21 (1941), [illegible]-[illegible].
*** Bagchi Buddhist Influence on Chinese Thought," in Radhakrishnan, Hist[illegible]ry, II, 575-[illegible].
* Reischauer Early Buddhist Tradition in Buddhism, 231-36. (Textbook.)
*** Chan Buddhism: Doctrine to Modern Times, 97-1[illegible].
*** Lee Chinese Buddhism in China, 10-3[illegible]. (Translations.)
*** Chu Chan Sutra of Sixty-five Sections, [illegible]-3[illegible]. (Translation. Also contained in Wei, Chang, 1[illegible]-2[illegible].)
** Suzuki The Awakening of Faith, 35-50, 75-81, [illegible]-[illegible]. (Translation of pseudo-Asvaghosa treatise. Also trans. by Timothy Richard.)
*** Fung [illegible], in Moore, Buddhist Mind, 2[illegible]-[illegible].

[illegible] (312-[illegible]) and His Theory of the Originally Undifferentiated (pen-wu).

*** Fung History, II, 244-4[illegible].
*** Liebenthal Book of Chao (Chao-lun), 1[illegible]-[illegible].

Tao-[illegible] (314-[illegible]) and His Theory of the Indefinite and Nature of Matter.

*** Fung History, II, 230-3[illegible].
*** Liebenthal Book of Chao, 1[illegible]-[illegible].

D. Other Metaphysical (Hsuan) Schools.

*** Fung History, II, 247-50, 252-58.
*** Liebenthal Book of Chao, 149-51, 158-66.

E. Synthesis in Seng-chao (383-414).

*** Fung History, II, 258-70.
*** " Short History, 246-48.
*** " Spirit, 146-55.
*** Takakusu Essentials of Buddhist Philosophy, 101.
*** Liebenthal Book of Chao, 46-66 (trans. of Seng-chao's treatise); 21-38 (study).
*** Bagchi "Indian Influence," in Radhakrishnan, History, I, 575-76.

1. The emptiness of the unreal.

2. The immutability of things.

XIX. Chinese Response to Buddhism (5th & 6th centuries).

A. Buddhist Revolution by Tao-sheng (d. 434).

*** Fung History, II, 270-84.
*** " Short History, 249-54.
*** " Spirit, 156-59.
*** Takakusu Essentials of Buddhist Philosophy, 127.
*** Bagchi Op. cit., 576-78.

1. Sudden Enlightenment.

2. Buddha-nature in all beings.

3. Universal Salvation: the Mahāyāna ideal.

B. The Chinese Reaction against the Doctrine of the Indestructibility of the Soul.

*** Hu Shih "Concept of Immortality," Harv.Div.Sch.Bull.,1946,26-43.
*** Fung History, II, ch.7, secs. 10.
*** Liebenthal "Immortality," Monumenta Nipponica, VIII(1952),327-97.
*** Erkes "Ssu erh pu-wang," Asia Major,III, (1952),156-61; IV (1953), 149-50.
** Bodde "The Chinese View of Immortality," Review of Religion, VI (1942), 369-74.

C. The Philosophy of the T'ien-t'ai School.

*** Fung History, II, 360-86.
*** Takakusu Essentials of Buddhist Philosophy, 126-41.
*** Chan "T'ien-t'ai School," in Ferm.Ency. of Rel., 108-9.
*** " Religious Trends in Modern China, 95-105.
*** Petzold The Chinese Tendai Teaching.
** Eliot Hinduism and Buddhism, III, 311-14.
* Hamilton Buddhism, 60-61. (Reading guide.)
* Beal Catena, 244-73. (Translation of a scripture.)

1. "Three Thousand Worlds imminant in a single instant of consciousness."

2. "The harmony of Higher Truth, Lower Truth, and the Mean."

3. "Thusness" (chen-ju) as Ultimate Reality.

4. Enlightenment through meditation.

XX. Further Development of Buddhist Philosophy (7th century).

A. The Theory of Two Levels of Truth of Chi-tsang (549-623).

*** Fung History, II, 293-99.
*** Takakusu Essentials of Buddhist Philosophy, 96-107.
*** Fung Short History, 245-46.
*** Chan "Middle Doctrine School," in Ferm, Ency. of Rel., 104.

B. The Idealism of Hsuan-tsang (596-664).

*** Fung History, II, 299-338.
*** Takakusu Essentials of Buddhist Philosophy, 80-95.
*** Chan "Idealistic School," in Ferm, Ency. of Reli, 99-100.
*** Keith Buddhist Philosophy, 242-51.
** Thomas Buddhist Thought, 230-48.
*** Chan Religious Trends in Modern China, 105-35.
** Pratt Pilgrimage of Buddhism, 393-416. (Trends.)
*** La Vallée Poussin La siddhi, 80-155. (Trans. of Hsuan-tsang's work.)
** Hamilton Wei Shih Er Shih Lun, 19-79. (Trans. of Vasubandhu's treatise.)
** Lévi Matériaux. (Translation of Vasubandhu's treatise.)

C. Fa-tsang (643-712) and His Theory of Universal Causation.

*** Fung History, II, 339-359.
*** Takakusu Essentials of Buddhist Philosophy, 108-25.
*** Chan "Hua-yen School," in Ferm, Ency. of Reli. 99.
*** " Religious Trends in Modern China, 95-105.

1. Universal Causation by Thusness.

2. The Ten Metaphysical Propositions culminating in an All-in-One and One-in-All philosophy.

3. The Harmony of the Realm of Facts and the Realm of Principles.

XXI. Buddhism Culminating in the Meditation (Ch'an, Zen) School (5th - 9th century).

*** Hu "Development of Zen Buddhism in China," CSPSR, XV (1931), 475-505.
*** Fung History, II, 386-406.

*** Fung Short History, 255-65.
*** " Spirit, 159-74.
*** Suzuki Essays in Zen Buddhism, 1st ser., 29-103.
*** " Studies in the Lankāvatāra, 44-51, 101-5, 127-41, 241-82.
*** Takakusu Essentials of Buddhist Philosophy, 153-65.
*** Bagchi "Indian Influence on Chinese Thought," in Radhakrishnan, History, I, 578-33.
*** Chan "Meditation School," in Ferm, Ency. of Reli., 103-4.
** Dumoulin Development of Chinese Zen, 3-44.
** " "Bodhidharma," Monumenta Nipponica, VII (1951), 67-83.
** Eliot Hinduism and Buddhism, III, 304-10.
* Hamilton Buddhism, 59-60. (Reading guide.)
*** Chan Religious Trends in Modern China, 69-72.
*** Liebenthal "Shen Hui's Sermon," Asia Major, III (1935), 139-55. (Text.)
*** Suzuki Essays in Zen Buddhism, 2d ser., 217-29. (Texts.)
*** " Essays in Zen Buddhism, 3d ser., 1-53. (Texts.)
*** " Manual of Zen Buddhism, 25-171. (Selections.)
*** " Lankāvatāra, 118-36. (Translation.)
** Rousselle "Das Sūtra des sechsten Patriarchen," Sinica, V (1930), 177-91; VI (1931), 26-34; XI (1936) 131-37, 202-10. (Trans. of Hui-neng's treatise.)
** Gernet Entretiens du Maître Dhyāna Chen-houei, 5-110. (Trans.)
* Wong Sūtra of Wei Lang, 11-128 (Translation of Hui-neng's treatise.)
** Chu Ch'an Doctrine of Universal Mind, 1-15. (Trans. of Hsi-yun's treatise.)
** Blofeld The Path to Sudden Attainment, 1-51. (Trans. of Hui-hai's treatise.)

A. Buddha-nature in all and the Buddha-mind identical with the Human Mind.

B. The Ways to Penetrate the Buddha-mind.
1. "Absence of thought," or wu-nien.
2. "Ignoring our feelings," or wang-ch'ing.
3. "Letting the mind take its own course," or jen-hsin.
*** Suzuki Zen Doctrine of No-Mind, 9-150.

C. Meditation and Salvation.
1. "Directly pointing to the human mind."
2. "Seeing one's nature and becoming Buddha."
3. "Salvation in this very body."

D. Sudden Enlightenment versus Gradual Enlightenment.
1. Hui-neng (638-713), Shen-hui (d. 760), and their Southern School.
2. Shen-hsiu (605-706) and his Northern School.

E. Tsung-mi (780-841): His Analysis and Criticism of Ch'an and Synthesis of Buddhist Philosophy.

*** Forke Mittelalterlichen Philosophie, 366-71.

XXII. Confucianism in the T'ang Dynasty (618-907).

A. Han Yü (768-824).

*** Fung History, II, 409-13; Short History, 267.
*** Chan "Evolution of Jen," Philosophy East and West, IV,4 (Jan.1955).
** Cheng Hsuntzu's Theory of Human Nature, 67-69.
** Dubs "Han Yü and the Buddha's Relic," Review of Religion, XI (1946), 5117.
* Zenker Chinesischen Philosophie, 370-77.
** Legge Chinese Classics, II, 89-91. (Translation.)
* Rideout "The Context of the Yuan Tao and Yuan Hsing," BOAS, XII (1947), 403-8.

1. The tree grades of human nature: good, indifferent, and evil.
2. His Confucian interpretation of Tao.
3. Attack on Buddhism.

B. Li Ao (fl. 798).

*** Fung History, II, 413-24.

1. The "recovery" of original human nature.
2. Being absolutely sincere and real (ch'eng).
3. The influence of The Doctrine of the Mean.

THE MODERN PERIOD: NEO-CONFUCIANISM (960-1900)

General References:

*** Chan "Evolution of Jen," Philosophy East and West, IV,4 (Jan.1955).
*** Chan "Neo Confucianism," in MacNair, China, 254-65.
*** " "Story," in Moore, Philosophy, 54-68.
*** Fung History, II, 434-705; Short History, 209-318.
*** Creel Chinese Thought, 204-16.
Huang Lu Hsiang-shan, 8-29.
*** Hu Logical Method, i-viii.
*** Ch'u Chai "Neo-Confucianism," Social Research, XVIII (1951), 370-92.
*** Hsu, P.C. Neo-Confucian Thought, 12-13 (general), 14-24, (criticism of Buddhism), 25-59 (cosmology), 60-106 (ethics), 107-46 (knowledge).
*** Forke Neueren Philosophie, 8-18 (minor philosopher), 104-64, (Northern Sung), 203-32, 248-82 (Southern Sung).

*** Graf	Djin-si lu, I(studies); 211-35(Buddhism and Tavism); 237-97(St. Thomas and Spinoza); II, German(translation of Chu Hsi's work).
*** de Bary	"Reappraisal of Neo-Confucianism," in Wright, Chinese Thought, 81-111.
*** Erkes	"Die Dialektik als Grundlage." Sinologica,II(1949),39-43.
*** Hu	"Natural Law in Chi.Tradition."N.L.I.Proceedings,V,145-53.
** Bruce	Chu Hsi and His Masters,4-16. (Background).
*** Hu	Chinese Renaissance, 66-71. (Scientific spirit.)
* Bruce	"The Theistic Import of the Sung Philosophy."JNCBRAS, XLIX (1918), 111-27.
** Lin	Men and Ideas, 186-99 (on Huang Tsung-hsi), 200-14 (On Wang Ch'uan-shan).
*** Forke	Neueren Philosophie, 306-80; 399-458. (Minor philosophers of the Ming Dynasty.)
* Wieger	Textes philosophiques, 198-254. (Selections.)
** Harlez	L'École philosophique moderne, 1-195. (Translation.)

XXIII. The Neo-Confucianism of Chou Tun-i (Chou Lien-ch'i, 1017-1073).

*** Fung	History, II, 434-51.
*** "	Short History, 269-72.
*** Huang	Lu Hsiang-shan, 17-24.
** Forke	Neueren Philosophie, 45-56.
** Eichhorn	"Chou Tun-i, ein chinesischens Gelehrtenleben aus dem 11 Jahrhundert." Abhandlunger für die Kunde des Morgenlandes,XXI (1936), 1-65.
** Bruce	Chu Hsi and His Masters, 18-30 (biography), 126-33 (translation of "The Explanation of Diagram of the Great Ultimate").
**Hsu,P.C.	Neo-Confucian Thought, Appendix, i-vi. (Translation of the T'ung shu.)
*** Chow	Philosophie morale, 80-140 (studies); 163-88 (French tran. of the T'ung shu).
*** Graf	Djin-si lu, II, passim. (Gr. trans. of Chu Hsi's selections.)
** Harlez	L'École philosophique moderne, 25-32. (Translation.)

A. The Great Ultimate.

1. The Non-Ultimate identical with the Great Ultimate.

2. Evolution from the Great Ultimate through activity(yang) and tranquility (yin) to the myriad things.

B. The Determinate Nature of Things.

C. Being Absolutely Sincere or Real(ch'eng) as the Original Nature of All Things,

D. Good and Evil Arising from the Contact with Externality and Activity.

E. Tranquility and Absence of Desire as Means of Moral Cultivation.

F. The Virtues of a Sage: Centrality, Correctness, Love, and Righteousness.

[illegible] (Poems and Aphorisms). [illegible] (Translation of Lao Tzu's work).

** de Bary "Chang's Method of Non-Conduction," in [illegible] Chinese Thought, 81-111.

** [illegible] "The Dialectic of Chuang-tzu," Sinology, [illegible].

** [illegible] "Natural Law in Chi Tradition," [illegible], [illegible].

** [illegible] [illegible] and the Western, [illegible]. (Sinological.)

** [illegible] Chinese Handwriting, [illegible]. (Scientific script.)

** [illegible] "The Taoistic Support of the Chinese Philosophy," [illegible], [illegible] (1916), 111-27.

** [illegible] Man and Nature, 185-99 (on Huang Tsung-hsi). [illegible] (On Chang Ch'ien-shan).

** Fung Western Philosophy, 3rd [illegible], 329-453. (Also [illegible] of the Ming Dynasty.)

** [illegible] Pensée philosophique, 1[illegible]-[illegible]. (Selections.)

** [illegible] L'éveille philosophique moderne, 1-195. (Translation.)

[illegible] Fan Chen-Chung [illegible] of Chou Tun-i (Chou [illegible]), 1017-1073).

** [illegible] History, II, 434-51.

** [illegible] History, 269-72.

** Fung [illegible] Han, 17-24.

** Fung [illegible] Philosophy, 45-56.

** [illegible] "Chou Tun-i, ein chinesischer Naturdenker aus dem 11 Jahrhundert," Abhandlungen für die Kunde des Morgenlandes, [illegible] (1934), 1-60.

** Bruce [illegible] Lun-yü, 18-20 (Chapter [illegible], 1[illegible]-[illegible] (translation of "The Explanation of Diagrams of the Great Ultimate").

** [illegible] Neo-Confucian Thought, appendix, 1-vi. (Translation of the [illegible] Yang shu.)

** [illegible] Neo-Confucianism, 8th [illegible] (studies); 1[illegible]-[illegible] (French trans. of the [illegible] Yang shu).

** [illegible] [illegible] Ch., II, passim. (Chs. trans. of Chu Hsi's [illegible].)

** [illegible] [illegible] Philosophique moderne, 25-32. (Translation.)

A. The Great Ultimate.

1. The Non-Ultimate identified with the Great Ultimate.

2. Production from the Great Ultimate through activity(yang) and tranquility (yin) as the primal change.

B. The Indeterminate Nature of T'ai Chi.

C. Chou Tun-i's Theory of Wu-chi(ch'ung) as the Original Nature of All Things.

D. Good and Evil are only from the Impact with [illegible] reality and activity.

E. Tranquility and Reverence of Sage as Means [illegible] moral cultivation.

F. The Virtues of Sage: Centrality, Correct[illegible], and Righteousness.

XXIV. The Neo-Confucianism of Shao Yung (Shao K'ang-chieh, 1011-1077).

***	Fung	History, II, 451-76.
***	"	Short History, 272-78.
**	Forke	Neueren Philosophie, 18-40.
*	Wieger	Philosophical Opinions, 659-62.
*	Bruce	Chu Hsi and His Masters, 30-38. (Biography).
**	Harlez	L'École philosophique moderne, 87-110. (Trans.)

A. The Great Ultimate and Number.

1. The evolution from the Great Ultimate through activity (yang) and Tranquillity (yin), Number, Form to things.

2. Change according to the principle of Number.

B. The Cycles of Worlds.

1. The law of Progression by Four.

2. The sameness of the past and the future through endless cycles of worlds.

3. The process of history governed by the same natural laws.

C. The Sage.

1. Selflessness as the chief characteristic of the sage.

2. "Dealing with the affairs of the state and society" as the chief function of the sage.

3. "Viewing things according to the laws of things."

4. Taoist influence.

XXV. The Neo-Confucianism of Chang Heng-ch'ü (Chang Tsai, 1020-1077).

***	Fung	History, II, 477-98.
***	"	Short History, 278-80.
***	"	Spirit, 175-79.
**	Forke	Neueren Philosophie, 56-69.
**	Bruce	Chu Hsi and His Master, 50-55.
**	Eichhorn	"Die Westinschrift des Chang Tsai" Abhandlungen für die Kunde des Morgenlandes, XXII (1937), 9-33 (discussion), 33-75 (translation.)
**	Hsu, P.C.	Neo-Confucian Thought, Appendix, vi-xii. (Translation.)
***	Graf	Djin-si lu, II, passim. (Gr. trans. of Chu Hsi's collections.)
**	Harlez	L'École philosophique moderne, 36-37. (Translation.)

A. Material Force (ch'i, or Creative Energy).

1. The Great Vacuity (Great Ultimate) identical with Material Force.
2. Yin yang, or tranquillity and activity, as merely aspects of the Great Ultimate but basically one.
3. The cooperative process of Realtiy and Function.
4. Kuei and shen interpreted as functions of yin and yang instead of heavenly and earthly spirits, respectively.

B. Natural Laws.

1. Existence as perpetual integration and disintegration.
2. Laws governing transformation: naturalness, orderliness, relatedness, individuality, cycles, etc.
3. An attempt at astronomy and geography.

C. Principle (Li, Law, Reason).

1. Principle underlying all things.
2. The One differentiated into the Many.
3. The ten thousand things forming one body.

D. Ethics.

1. The distinction of moral and material natures.
2. Evil as the absence of centrality or harmony.
3. Heaven and Earth as universal parents of all men.
4. The man of love (jen) embracing all men and identifying with Heaven and Earth.

E. Criticism of Buddhism and Taoism.

XXVI. The Rationalistic Neo-Confucianism of the Ch'eng-Chu School: Ch'eng Ming-tao (Ch'eng Hao, 1032-1085) and Ch'eng I-ch'uan (Ch'eng I, 1033-1107).

*** Fung History, II, 498-532.
*** Ts'ai, Y.C. "The Philosophy of Ch'eng I" (Columbia thesis, with extensive selections.)
** Fung Short History, 281-93; Spirit, 179-86.
*** Chan "Evolution of Jen," Philosophy East and West, IV, 4 (Jan. 1955.)
** Forke Neueren Philosophie, 69-103.
** Cheng Hsuntzu's Theory of Human Nature, 71-74.
** Bruce Chu Hsi and His Masters, 41-49. (Biographies.)
*** Graf Djin-si lu, II, passim. (Gr. trans. of Chu Hsi's selections).

. Material Force (*ch'i*, or Creative Energy).

1. The Great Ultimate (Great Ultimate) identical with Material Force.

2. Yin-yang, or complementarity [illegible] - vity, as merely aspects of the Material [illegible] Ultimate (or material) [illegible].

3. The [illegible] principle, process of duality and Creation.

4. [illegible] and [illegible] interpreted [illegible] of yin and yang [illegible] [illegible] ve vanly "the duality exists, respectively".

. Natural Law.

1. Ma[illegible] [illegible] personal integration and disinte[illegible].

2. [illegible] governing transformation: naturalness, [illegible], [illegible], individuality, evolve, etc.

3. [illegible] in [illegible] astronomy and geography.

. Principle (*li*, [illegible], Reason).

1. Principle underlying all things.

2. The One distributed into the Many.

3. The [illegible] things forming one body.

. Ethics.

1. The divinness of moral and material nature.

2. Evil as the absence of centrality or harmony.

3. Heaven and Earth as universal parents of all men.

4. The man of love (*jen*) embracing all men and identifying with [illegible] and Earth.

. Criticism of Buddhism and Taoism.

[illegible]. The [illegible] Neo-Confucianism: of the [illegible] Sung-[illegible] Ming-tao (Ch'eng Hao, 1032-1085) and Ch'eng I-ch'uan (Ch'eng I, 1033-[illegible]).

*** Fung History, ii, [illegible]-[illegible].
*** Ch'a, V.C. "The Philosophy of Ch'eng [illegible] (Columbia [illegible], [illegible] exhaustive selections.)
*** [illegible] Short History, 283-93; [illegible].
[illegible] Tradition of Con," Philosophy [illegible], [illegible], [illegible], 1944.)
[illegible] Chinese Philosophy, 69-102.
[illegible] Hsueh's Theory of Human Nature, [illegible].
** Bruce. Chu Hsi and His Masters, 11-19. (Biogra[illegible]).
[illegible] Hsin-li hsueh, II. [illegible] (Cor. translation of the [illegible]).

A. Principle (Li, Law, Reason) as Reality.

1. Nature (T'ien) as Principle.

2. The sharp distinction of Principle as above the realm of corporeality and Material Force (ch'i) as within corporeality in Ch'eng I-ch'uan.

3. The chief features of the universe: "production and reproduction" and "new production."

4. The will-to-live in all things (Ch'eng Ming-tao).

B. Human Nature.

1. Identical with what is inborn and with Material Force (Ch'eng Ming-tao).

2. Beyond good and evil (Ch'eng Ming-tao); originally good (Ch'eng I-ch'uan).

3. Evil arising with feelings and action (Ch'eng Ming-tao).

4. Evil as deviation from the Mean.

C. The Central Importance of Love (jen, Goodness, Perfect Virtue).

1. Love as the "great characteristic" of Heaven and Earth.

2. Love, Righteousness, Propriety, and Wisdom all reducible to jen.

3. The man of love forming one body with all things.

D. Ch'eng Ming-tao's Methods of Cultivation.

*** Fung History, II, 520-27.
*** " Short History, 281-83, 298-93.
** Hsu, P.C. Neo-Confucian Thought, Append., xii-xv. (Trans. of "On Understanding the Nature of Jen").

1. Extending our native knowledge to the utmost.

2. "Seriousness (ching) to straighten the internal life and righteousness (i) to square the external life."

3. Understanding the nature of jen.

4. Stabilization of one's nature through mental unity and tranquillity.

5. The identification of internal and external life.

E. Ch'eng I-ch'uan's Methods of Cultivation.

*** Fung History, II, 527-32.

1. Extension of knowledge and investigation of things.

2. The investigation of Principles to the utmost.

3. The emphasis on seriousness (ching).

4. The unity of knowledge and conduct.

F. The Differences between the Two Ch'eng Brothers.

1. Ch'eng Ming-tao as pioneer of the School of Mind or the Lu-Wang School.

2. Ch'eng I-ch'uan as pioneer of the School of Principle or the Ch'eng-Chu School

XXVII. The Rationalistic Neo-Confucianism of the Ch'eng-Chu School: Chu Hsi (1130-1200).

*** Fung History, II, 533-71.
*** " Short History, 294-306.
*** " Spirit, 186-92.
*** Creel Chinese Thought, 206-9.
*** Hsu,P.C. Neo-Confucian Thought, 25-146.
*** Forke Neueren Philosophie, 164-202.
*** Hughes Great Learning, 47-52.
*** Bruce Chu Hsi and His Masters, 99-304.
* Wang,K.H. Chinese Mind, 131-40.
** Le Gall Tchou Hi, sa doctrine, 27-78.
* Hackmann Chinesische Philosophie, 327-47.
* Grousett Philosophie orientale, 331-54.
*** Cheng Hsuntzu's Theory of Human Nature, 71-74.
** Bodde "The Chinese View of Immortality: Its expression by Chu Hsi and Its Relationship to Buddhist Thought," Rev. of Reli, VI(1942), 369-83.
* Warren "Was Chu Hsi a Materialist?" JNCBRAS, LV(1924)28-44.
*** Needham "Relations between China and the West."174-75. (On Chu Hsi and Leibniz.)
*** Hughes Great Learning, 167-71. (On Chu Hsi and Leibniz.)
*** Bernard "Chu Hsi's Philosophy and Its Interpretation by Leibniz," T'ien Hsia, V(1937), 9-18.
** Callahan "Chu Hsi and St. Thomas," Papers on China,IV (1950), 1-23.
*** Graf "Chu Hsi and Spinoza," Beth, Proceedings of the Tenth International Congress of Philosophy, 1949, ~~Vol. I, 663-67.~~ 238-42
* Bruce Chu Hsi and His Masters,56-96. (Biography.)
*** " Philosophy of Human Nature, 3-75, et passim. (Trans.)
** La Gall Tchou Hi, sa doctrine, 81-124 (Translation.)
*** Graf Djin-si lu, Vol. I, (Introduction) and Vol. II(translation of Chu Hsi's Chin-ssu lu.)
*Harlez La Siao Hio (by Chu Hsi). (Translation.)
* Wieger Textes philosophique, 187-254. (Selections.)

A. The Great Ultimate (T'ai chi).

*** Fung History, II, 534-42.
*** " Short History, 297-98.
*** Forke Neueren Philosophie, 176-79.
** Bruce Chu Hsi and His Masters, 33-51.
*** " Philosophy of Human Nature, by Chu Hsi, 56-69, 157-158, 387-92. (Translation.)

7. The Difference between the Two Ch'eng Brothers.

1. Ch'eng I-ch'uan as pioneer of the School of Mind or the Lu-Wang School.

2. Ch'eng I-ch'uan as pioneer of the School of Principle or the Ch'eng-Chu School.

XXVII. The Rationalistic Neo-Confucianism of the Ch'eng-Chu School: Chu Hsi (1130-1200).

*** Fung History, II, 522-71.
*** " Short History, 294-306.
*** " Spirit, 185-94.
*** Creel Chinese Thought, 206-9.
*** Liu, T.C. Neo-Confucian Thought, 25-146.
*** Bodde Tourgee Philosophie, 164-202.
*** Hughes Mental Learning, 47-52.
*** Price Chu Hsi and His Masters, 99-304.
* Chan, W.T. Chinese Mind, 531-40.
** Chu Hsi Hsi, as doctrine, 27-76.
* Hackmann Chinesische Philosophie, 327-47.
* Graham Philosophie orientale, 33-34.
*** Chang Neo-Confucian Theory of Human Nature, 71-14.
** Bodde "The Chinese View of Immortality: Its expression by Chu Hsi and the Neo-Confucianists in Buddhist Thought," Sacr. of Buddh, 5(1937), [illegible]-23.
* Karren "Is Chu Hsi a Materialist?" HJCAS, I, V(1936), [illegible]
** Schwarz "Relations between Chu Hsi and the Wang," 174-75. (On Chu Hsi and Lu Hsiang.)
** Hughes Moral Learning, 167-71. (On Chu Hsi and Lu Hsiang.)
** Bergmann "Chu Hsi's Philosophy and Its Interpretation by Lu Hsiang Yuan Hsin, V(1937), 9-14.
** Chiang "Chu Hsi and St. Thomas," Lapers on China, IV (1950), 1-23.
** Creel "Chu Hsi and Spinoza," Death, [illegible] of the Tenth International Congress of [illegible] 947, Vol. I, 453-57.
* Fusco Chu Hsi and His Masters, 50-9. [illegible]
** " Philosophy of [illegible] (Trans.) [illegible]
** [illegible] Chu Hsi, on doctr[illegible]
** Chang Philosophy, Vol. I, (Introd[illegible] Reconstruction of Chu Hsi's Chih-hsueh [illegible]
Alabster La Doctrine (by Chu Hsi) [illegible]
[illegible] Chu Hsi's philosophique, 187- [illegible]

XXVIII. Neo-Confucianism (Final phase).

*** Fung History, II, 543-42.
*** " Short History, 297-98.
** Creel Western Philosophie, 172-79.
** Fusco Chu Hsi and His Masters, 33-51.

1. All Principles embraced in the Great Ultimate.
2. The Great Ultimate in each and every thing.
3. The Great Ultimate as the excellence of Principle.
4. The Principles of Activity and Tranquillity involved in the Great Ultimate.

B. Principle (Li, Law, Reason).

*** Bruce Philosophy of Human Nature, 107-25, 161-71, 281-300. (Trans.)

1. Eternal, incorporeal, infinite, uniform, and self-identical principle of all things.
2. Always good.
3. A new Principle in every new thing or event.

C. The Material Force (ch'i, Creative Energy, Primordial Essence).

*** Bruce Philosophy of Human Nature, 58-63. (Translation.)

1. Incorporeal, aposteriori, substantial, creative.
2. Never separated from Principle.
3. As the cause of phenomena, multiplicity, and their transformation.
4. The universe as self-creating, through Material Force.
5. Spirits (kuei shen) as the contraction and expansion of Material Force.

D. Human Nature.

*** Bruce Chi Hsi and His Masters, 187-217, 232-40, 302-7.
*** " Philosophy of Human Nature, 24-37, 47-55, 79-94, 157-60, 194-211, 229-241. (Translation.)

1. Original nature as realtiy, unmoved, absolutely good, and tranquil.
2. Physical nature as function, active, involving good and evil.
3. The mind unites and commands nature and feelings.
4. The Moral Mind as embodying the Principle of Heaven versus the Human Mind as embodying human desires.

E. The Investigation of Things.

*** Hocking "Chu Hsi's Theory of Knowledge," HJAS, I (1936), 109-27.
*** Bruce Philosophy of Human Nature, 263-64, 336-38, 419-25. (Trans.)

1. Psychological prerequisite: seriousnesss (ching).
2. Inductive and deductive investigations of Principles to the utmost.
3. The necessity of personally realizing truth.
4. Achievement of true knowledge.

1. All principles are rooted in the Great Ultimate.

2. The Great Ultimate is each and every thing.

3. The Great Ultimate as the excellence of Principle.

4. The principles of Activity and Tranquillity involved in the Great Ultimate.

II. Principle (Li, law, reason).

*** Tracc "Philosophy of Human Nature, 107-22, 161-71, 231-320. (Translation.)

1. Eternal, incorporeal, infinite, uniform, and self-identical principle of all things.

2. Always good.

3. Every principle in every new thing or event.

C. The Material Force (Chi, Creative Energy, Primordial Force).

*** Tracc "Philosophy of Human Nature, 38-43. (Translation.)

1. Incorporeal, conditioned, substantial, creative.

2. Never separated from Principle.

3. As the cause of phenomena, multiplicity, and their transformation.

4. The universe as self-creating, through Material Force.

5. Spirits (Kuei shen) as the contraction and expansion of Material Force.

D. Human Nature.

*** Tracc "Chi Li and Life Laster, 187-217, 232-10, 302-7.
*** " "Philosophy of Human Nature, 24-27, 47-58, 79-94, 157-63, 194-211, 216-241. (Translation.)

1. Original nature as reality, unmoved, absolutely good, and tranquil.

2. Physical nature as function, active, involving good and evil.

3. The moral nature and commonable nature and feelings.

4. The Moral Mind as embodying the Principle of Heaven versus the Human Mind as embodying human desires.

E. The Investigation of Things.

*** Reading "Chu Hsi's Theory of Knowledge," HJAS, 1 (1936), 109-27.
*** Tracc "Philosophy of Human Nature, 213-44, 254-64, 44-53. (Translation.)

1. Psychological correspondence: Conscience as Chih.

2. Inductive and deductive investigations of Principles in the universe.

3. The necessity of personally realizing truth.

4. Guidance from of true knowledge.

F. Love (jen, Goodness, Perfect Virtue).

*** Chan "Evolution of Jen." Philosophy East and West, IV, 4 (Jan, 1955)
*** Bruce Chu Hsi and His Masters, 263-71.
*** " Philosophy of Human Nature, 311-31, 397-401. (Trans.)

1. Love as the great characteristic of Heaven and Earth.

2. Love as the basis of all virtues.

G. Criticism of Buddhism and Taoism

*** Fung History, II, 566-71.
** Bruce Chu Hsi and His Masters, 245-57.

XXVIII. The Idealistic Neo-Confucianism of the Lu-Wang School: Lu Hsiang-shan (Lu Chiu-yuan, 1139-1193).

*** Fung History, II, 572-79, 585-92.
*** Huang Lu Hsiang-shan, 30-86.
*** Cady Philosophy of Lu Hsiang-shan, 348-415.
*** Fung Short History, 307-8; Spirit, 193-95.
*** Creel Chinese Thought, 209-13.
** Forke Neueren Philosophie, 196-98, 232-48.
*** Huang Lu Hsiang-shan, 12-17 (biography), 87-97 (influence).
*** Cady Philosophy of Lu Hsiang-shan, 95-115, 129-80. (Translation.)

A. The Mind is Principle (Li, Law, Reason).

1. The non-distinction of Principle and the Material Force (ch'i).

2. The non-distinction of what is above and what is within the realm of corporeality.

3. The identity of Mind and Principle.

B. The Embodiment of Principle in the Mind.

1. Principle underlying all things.

2. Principle being complete in the mind.

3. The inborn moral consciousness of man.

4. The non-distinction of Natural Principle and human desires.

5. Native ability to know good and native ability to do good.

6. The influence of Mencius on Lu Hsiang-shan.

E. Love (jen, Goodness, Perfect Virtue).

*** Chen "Evolution of Jen," [illegible] (Chen, [illegible])
*** Jenyu [illegible] Jen, Sun Yat Kaiwen, [illegible]-71.
*** [illegible] "Philosophy of Sharing Feeling," [illegible] (Chang)

1. Love as the great characteristic of Heaven and Earth.

2. Love as the basis of all virtues.

3. Criterion of Individual and Location

*** Fung [illegible] History, II, 500-71.
*** [illegible] Jen Yu and Yin Kiaoyen, [illegible]-67.

VIII. The Ideal-Life Non-Confucianism of the Lung-men [illegible] Jen-Yen (Lu [illegible] Mengyen, [illegible]).

*** Tung [illegible] History, II, 571-79, [illegible].
*** Liang [illegible] Jen Tsang-hsien, [illegible]-48.
*** Chuk [illegible] Jen Hsing-chen, [illegible].
*** Fung [illegible] History, [illegible], [illegible].
*** Chang [illegible] Jen, 20[illegible]-[illegible].
*** Tsorin [illegible] Jen-yen, [illegible]-[illegible], [illegible].
*** Huang [illegible] Jen Hsing-chen, [illegible] Biography, [illegible] (Confucianism).
*** Chuk [illegible] Philosophy of Jen Hsing-chen, [illegible], [illegible]-[illegible] translation

A. The Mind is Principle (Li, Law, Reason).

1. The non-distinction of Principle and the Material Force (Ch'i).

2. The non-distinction of what is above and what is below the realm of concreality.

3. The identity of Mind and Principle.

4. The embodiment of Principle in the Mind.

1. Principle underlying all things.

2. Principle being complete in the mind.

3. The inborn moral consciousness of man.

4. The non-distinction of Nature and Principle [illegible].

5. Native ability to know good and evil [illegible].

6. The influence of Buddhism on Confucianism.

C. "Honoring the Moral Nature as Supreme."

1. The emphasis on the simplicity of method.
2. Self-cultivation: Have determination, search for the fundamental, and discover the "original mind."
3. The influence of Ch'eng Ming-tao on Lu Hsiang-shan.

D. The Debates between Chu Hsi and Lu Hsiang-shan.

XXIX. The Idealistic Neo-Confucianism of the Lu-Wang School: Wang Yang-ming (Wang Shou-jen, 1472-1529).

*** Fung History, II, 596-620; Short History, 308-18.
*** Creel Chinese Thought, 213-15
*** Hsu, P.C. Neo-Confucian Thought, 138-46.
*** Wang, T.T. La philosophie morale de Wang Yang-ming, 38-119.
** Forke Neueren Philosophie, 380-99.
** Fung Spirit, 196-200.
** Wang, K.H. Chinese Mind, 141-52.
** Fung Comparative Ideals, 211-23.
* Henke "Philosophy of Wang Yang Ming," JNCBRAS, ,LIV (1913), 46-64.
* Hackmann Chinesische Philosophie, 356-73.
** Cheng Hsuntzu's Theory of Human Nature, 74-77.
** Cady Wang Yang Ming's "Intuitive Knowledge," 1-44. (Pp. 29-34, comparison w. West. philosophers.)
* Henke Philosophy of Wang Yang-ming, 3-44 (biography), 204-17, 47-62, 93-140, 294-318, 234-57. (Trans. from Wang Yang-ming's works.)

A. The Mind is Principle (Li, Law, Reason).

1. The Material Force (ch'i) as the function of Principle.
2. No Principle without Mind.
3. Natural Principle as the reality of the Mind.

B. The Extension of Native Knowledge.

1. The investigation of things.
2. The elimination of desires.
3. The emphasis on tranquillity.
4. Recognizing the original essence.

[illegible]

[illegible] "Honoring the Inner Nature as Supreme."

1. The [illegible] on the [illegible] of method.

2. [illegible] determinations, [illegible] the [illegible], and discover the "[illegible] mind."

3. The influence of Ch'eng Ming-tao on [illegible].

4. The [illegible] between Chu Hsi and Lu Hsiang-shan.

[illegible]. The [illegible] "no-[illegible]" of the [illegible] Wang Yang-ming (1472-1529).

***	Fung	History, II, 606-620; [illegible]
**	[illegible]	[illegible], 213-[illegible]
***	Liu, F.C.	Neo-Confucian Thought, [illegible].
***	Wang, T.T.	La philosophie morale de Wang Yang-ming, 88-119.
**	Franke	Wang-tzu Philosophie, [illegible].
**	Fung	Quest, 376-400.
**	Wang, S.H.	Chinese Mind, 111-32.
**	Fung	Creative Ideals, 211-[illegible].
*	Hombe	"Philosophy of Wang Yang Ming," [illegible], [illegible] (1913), 16-44.
*	Hachiuma	Chuguaseki Philosophie, 350-73.
**	Chang	Hsiung's Theory of Human Nature, 74-77.
**	Cady	Wang Yang Ming's "Intuitive Knowledge," [illegible].
		(Pp. 23-34, comparison w. [illegible] philosophy.)
*	Hombe	Philosophy of Wang Yang-ming, 3-44 (bibliography, 434-17, 47-48, 93, 149, 294-324, [illegible]-[illegible]). (Items from Wang Yang-ming's works.)

A. The Mind is Principle (li, Tao, Reason).

1. The Material Force (ch'i) is the function of Principle.

2. No Principle without Mind.

3. Natural [illegible] as the reality of the Mind.

B. The Extension of Innate Knowledge.

1. The investigation of things.

2. The elimination of desires.

3. The [illegible] of sincerity.

4. The [illegible] the original [illegible].

C. "Manifesting the Clear Character."

1. Human nature is Principle.
2. The goodness of human nature.
3. Jen (love) as the realization of human nature to the utmost.
4. Tranquillity required for the realization of love.
5. The necessity for distinctions in love.
6. The unity of Heaven and man.

D. The Unity of Knowledge and Conduct.

*** Nivision "Knowledge and Thought," in Wright, Chinese Thought, 117-21.

1. Native knowledge of the good and native ability to do good.
2. Knowledge as the beginning of conduct and conduct as the completion of knowledge.

E. Criticism of Buddhism and Taoism.

XXX. The Practical Neo-Confucianism of the Seventeenth Century.

*** Fung History, II, 630-650; Short History, 320-22.
*** Creel Chinese Thought, 217-34.
*** Chan "Neo-Confucianism," in MacNair, China, 260-64.
*** Hsu, P.C. Neo-Confucian Thought, 93-106.
** Forke Neueren Philosophie, 459-65.
*** Hu Chinese Renaissance, 66-71, (Scientific spirit.)
** Forke Neueren Philosophie, 465-526, 557-75. (Minor philosophers.)
** Cheng Hsuntzu's Theory of Human Nature, 77-82.
** Freeman "The Ch'ing Criticisms of Sung Politico-Philosophy," JNCBRAS, LIX (1928), 78-110.
** Levenson "Abortiveness of Empiricism," FEQ, XIII (1954), 155-56.

A. Yen Yuan (Yen Hsi-chai, 1635-1704).

*** Fung History, II, 631-39, 644-48.
*** Hsu, P.C. Neo-Confucian Thought, 96-98.
** Freeman "Yen Hsi Chai, a Seventeenth Century Philosopher," JNCBRAS, LVII (1926), 70-91.
** Forke Neueren Philosophie, 256-39.
***Creel Chinese Thought, 224-26.

1. Criticism of Sung scholarship.
2. Criticism of the distinction of Principle (Li) and the Material Force (ch'i) in Rational Philosophy.
3. The empirical emphasis.

B. Li Kung (1659-1733).

*** Fung History, II, 631-32, 649-50.
*Forke Neueren Philosophie, 539-46.

[illegible] "[illegible] Class Character."

1. [illegible] Principle.

2. [illegible] of [illegible].

3. [illegible] the [illegible] of human nature [illegible].

4. "[illegible] [illegible] [illegible] of [illegible]."

5. The necessity for [illegible] in love.

6. The unity of [illegible].

7. The [illegible] of [illegible] and Character.

8. [illegible] "[illegible] [illegible]" [illegible]

9. [illegible] knowledge of the good and [illegible] [illegible].

10. [illegible] as the beginning of conduct and [illegible] [illegible] of knowledge.

11. [illegible] of Buddhism and Taoism.

12. The Practical Non-Christianism of the Seventeenth [illegible].

[illegible] History, [illegible].
[illegible].
[illegible] "[illegible]-Christianism," in [illegible], [illegible].
[illegible] [illegible]-Christian [illegible], [illegible].
[illegible] Chinese Philosophy, [illegible].
[illegible] Chinese Renaissance, [illegible] [illegible] spirit.)
[illegible] Chinese Philosophy, [illegible], [illegible] [illegible] philosophers.)
[illegible] [illegible] Theory of [illegible] [illegible].
[illegible] "[illegible] Criticism of [illegible] Chinese-Philosophy,"
[illegible], LIX ([illegible]), [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible], [illegible].

[illegible] Biography, [illegible].
[illegible] Neo-Confucian Longer, [illegible].
[illegible] "[illegible] Ill (Ch[illegible]), [illegible] Second [illegible] [illegible] Philosopher,"
[illegible], [illegible] ([illegible]), [illegible].
[illegible] Modern Philosophy, [illegible].
[illegible] [illegible].
[illegible] [illegible] SCHAFFER.

2. [illegible] Distinction of [illegible] (Li) and the [illegible] Force (Ch'i) [illegible] Philosophy.

3. The [illegible] and [illegible].

[illegible] ([illegible]).

[illegible] History, [illegible].
[illegible] Chinese Philosophy, [illegible].

1. Attack on the controversy over Principle (Li) and desire.
2. Identification of Principle with the order of natural operations and human affairs.
3. No Principle outside the Material Force (ch'i).

XXXI. The "Moral Law" Neo-Confucianism of the Eighteenth Century: Tai Tung-yuan (Tai Chen, 1723-1777).

*** Fung History, II, 651-72.
*** Chan "Story," in Moore, Philosophy, 65-68.
*** " "Neo-Confucianism," in MacNair, China, 261-63.
*** Hsu, P.C. Neo-Confucian Thought, 99-106.
** Forke Neueren Philosophie, 546-57.
** Freeman "The Philosophy of Tai Tung-yuan," JNCBRAS, LXIV (1933), 50-71.
*** Creel Chinese Thought, 226-34.

A. Principle (Li, Law, Reason).

1. The Moral Law (Tao) as the incessant current of the transformation of Material Force (ch'i, Creative Energy).
2. The Moral Law as love (jen).
3. The universality of Principle in human affairs.
4. The universality of Principle in things.

B. Human Desire.

1. Material Force as the reality of human nature.
2. No Principle outside desire.
3. The non-distinction of Heavenly Principle (Law of Nature) and human desire.
4. The origin of evil in partiality and ignorance.

THE CONTEMPORARY PERIOD: WESTERNIZATION AND CHINESE RENAISSANCE (1900-1950).

XXII. The Twentieth Century: Westernization and Chinese Renaissance.

*** Chan "Trends in Contemporary Philosophy," in MacNair, China, 312-330. Also in Runes, Twentieth Century Philosophy, 541-71.
*** " Religious Trends in Modern China, 30-53, 93-135.
*** Brière "Les courants philosophiques en Chine depuis 50 ans (1898-1950)," Bulletin de L'Uinversité l'Aurore, X (1949), 561-654.
*** Forke "Moderne chinesischen Denker," ZDMG, XMVI (1942), No.2,

[illegible] over Principle in [illegible] Ethics.

2. Identification of Principle with the [illegible] Moral [illegible].

3. [illegible] outside the Material [illegible].

[illegible] Moral Consciousness of the [illegible] (1723-1777).

[illegible] Mistaken, [illegible].
[illegible] Clark, "Shelley," in Moore, [illegible], [illegible].
[illegible] "Neo-Confucianism," [illegible], [illegible].
[illegible] Neo-Confucian Thought, [illegible].
[illegible] Pirandello, [illegible].
[illegible] "The Philosophy of [illegible]," [illegible], 1[illegible], 50-[illegible].
[illegible] [illegible], [illegible].
[illegible] (Ithaca, New York, [illegible]).

[illegible] Moral Law (Tao) as the Immanent Universal of the [illegible] Material Force (Ch'i), Creative Energy.

4. The Moral Law [illegible] (Jen).

5. The universality of Virtue in human [illegible].

6. The universality of Principle in things.

[illegible] Insight.

1. Material Force [illegible] the reality of human nature.

2. The Principle [illegible].

[illegible] Interpenetration of Heavenly Principle (Tao of [illegible]) [illegible].

[illegible] The reality of evil in material and [illegible].

[illegible]

[illegible]

[illegible] The Immanent Universal [illegible]

[illegible] "[illegible]," [illegible], 313-[illegible], [illegible], [illegible], 3[illegible].
[illegible] [illegible] in Chinese Thought, [illegible].
[illegible] [illegible] Philosophy [illegible] (1[illegible]).
[illegible] [illegible] de, Nouvelles [illegible] (1[illegible]).

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** Bernard Sagesse chinoise, 226-68.
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* Dubs "Recent Chinese Philosophy," Journal of Philosophy, XXXV (1938), 345-55.
* Han "Some Tendencies of Contemporary Chinese Philosophy," Journal of Philosophy, XXV (1928), 505-13.
* Tsuchida Contemporary Thought, 194-230.
** Forke Neueren Philosophie, 598-617, 621-47. (Non-philosophical writers.)

A. K'ang Yu-wei (1858-1927).

*** Fung History, II, 676-705.
*** Lin, M. Men and Ideas, 215-29.
** Forke Neueren Philosophie, 575-97, 617-20.
** Tseng Political Philosophy, 39-60.

1. The man of love (jen) and his heart that "cannot bear" the suffering of man.
2. The three stages of historical progress: Chaos, Small Peace, and Great Commonwealth.
3. His pupil T'an Ssu-t'ung (1865-1898) and his identification of jen with Ether.

B. Introduction of Western Philosophy.

*** Brière Op. cit., 565-72, 599-6-7, 615-21.
*** Chan "Trends in Contemporary Philosophy," in MacNair, China, 314-20.
** Fung Short History, 326, 329-31.

1. Pragmatism: Hu Shih.
2. Idealism: Chang Tung-sun.
   *** Chang, T. "Theory of Knowledge," Etc., IX (Spring, 1952), 203-26.
3. Neo-realism: Chin Yueh-lin.
4. Dialectic materialism: Li Ta, Li Kuei, Ai Ssu-ch'i.
5. New Hegelianism; etc.

C. The Revival of Buddhist Philosophy.

*** Chan Religious Trends in Modern China, 93-135.
*** " "Trends in Contemporary Philosophy," in MacNair, China, 320-25.
*** Brière Op. cit., 585-89.

1. The revival of Idealism by Ou-yang Ching-wu (1871-1943).
2. The Dharma-Character Idealism of T'ai-hsu (1889-1947).
3. Hsiung Shih-li's Confucianization of Buddhism.

D. The Reconstruction of Traditional Philosophy.

*** Chan Religious Trends in Modern China, 30-53.
*** " "Trends in Contemporary Philosophy," in MacNair, China, 324-30.
*** Brière Op. cit., 589-94.
*** Fung Short History, 332-42.
** " Spirit, xiii-xiv, 204-220.

1. Fung Yu-lan's New Rational Philosophy.

2. Hsiung Shih-li's New Idealism.

E. The Triumph of Marxism-Stalinism.

*** Brière Op. cit., 576-79, 607-15.
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XXXIII. Chinese Philosophy and World Philosophy.

A. The Influence of Chinese Philosophy on Europe.

*** Reichwein China and Europe. 73-98.
** Hughes Great Learning, 14-33.
** Bernard Sagesse chinoise, 101-78.

B. Comparative Studies in Chinese, Indian, and Western Philosophies.

*** Chan "Unity of East and West," in Inge, Radhakrishnan, 104-17.
*** Fung Short History, 27-29.
*** Moore Philosophy, 248-320.
*** " Essays, 1-14, 398-424, 427-40.
*** Hocking "Value of the Comparative Study of Philosophy," in Moore, Philosophy, 1-11.
*** Conger "Eastern and Western Metaphysics," ibid., 235-57.
*** Northrop "The Complementary Emphases of Eastern Intuitive and Western Scientific Philosophy," ibid., 168-234.
*** " "Methodology and Epistemology, Oriental and Occidental," in Moore, Essays, 151-60.
*** Burtt "Basic Problems of Method in Harmonizing Eastern and Western Philosophy," ibid., 103-23.
*** Wild "Certain Basic Concepts of Western Realism and Their Relation to Oriental Thought," ibid., 249-70.
*** Sheldon "Main Contrasts between Eastern and Western Philosophy," ibid., 288-97.
*** Morris "Comparative Strength of Life-Ideals in Eastern and Western Cultures," ibid., 253-70.
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*** " "Comparison of Greek and Chinese Philosophy," CSPSR, XVII (1933), 307-27.

*** Hughes Individual in East and West, 87-108.
*** Northrop Meeting of East and West, 436-58.
* Flewelling East and West, 33-45.
See comparison under specific subjects.

C. Toward a World Philosophy.

*** Burtt "The Problem of a World Philosophy," in Inge, Radhakrishnan, 29-42.
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*** Fung "Chinese Philosophy and a Future World Philosophy." Philosophical Review, LVII (1948), 539-49.
* Lin The Wisdom of China and India, 567-76

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List of Chinese concepts: "Basic Chinese Philosophical Concepts." See Bibliography.

*** Chen "A Comparison of Ancient Chinese Philosophy with that of Greece," Ohio Journal, (1954), 116-124, 146-76.

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* Tiewellin East and West, 73-83.

See comparisons under specific subjects.

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*** Smith "The Problem of a World Philosophy," in Eliade, Radhakrishnan, 39-42.

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* The more the asterisks, the stronger the recommendation of the work.

/ Deals with Chinese philosophy only incidentally or indirectly.

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